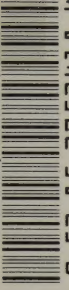


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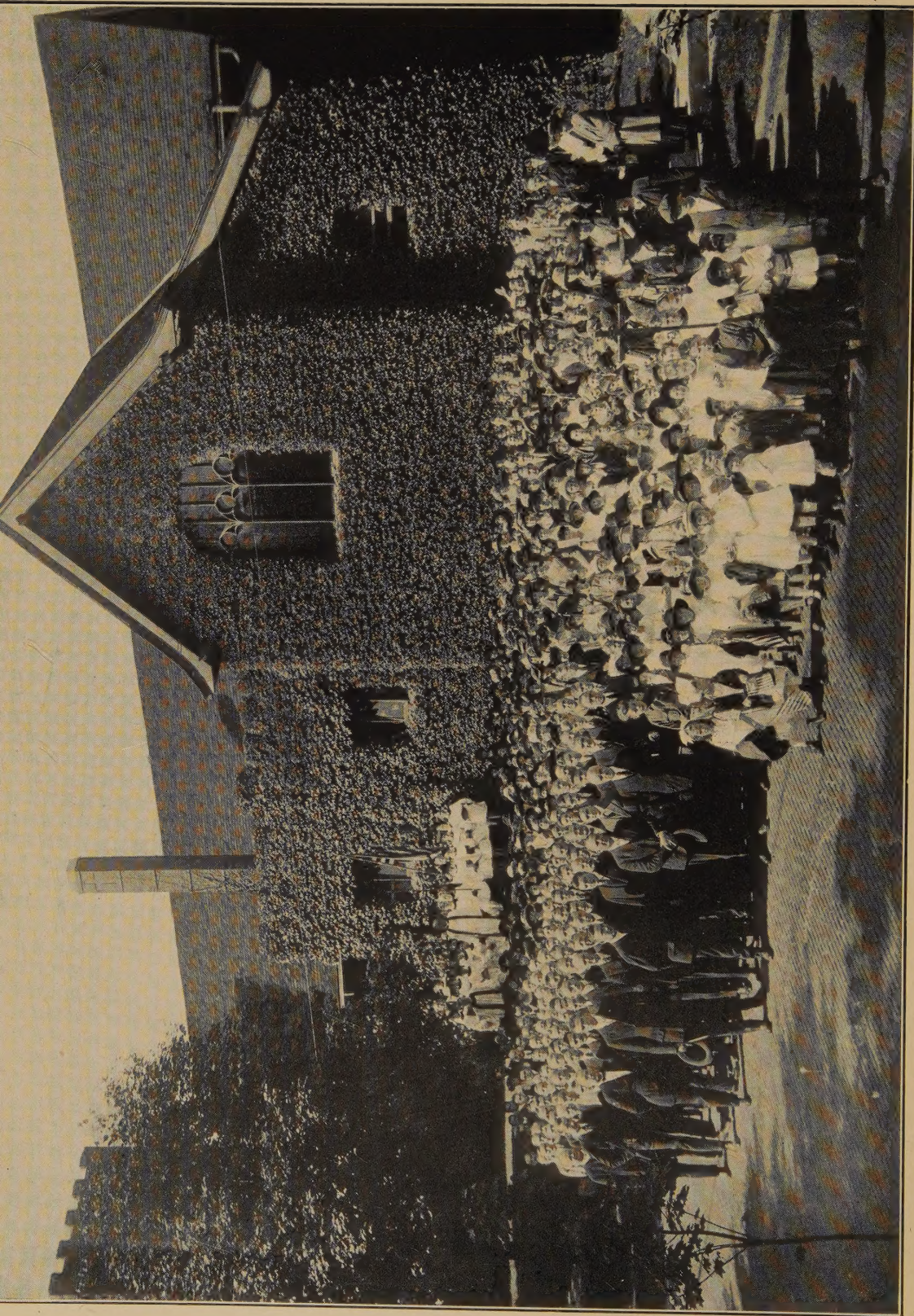


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Annals of a Parish

GEORGE PARKIN ATWATER

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The Parish mobilization of nearly 700 men, women and children—October, 1920.

ANNALS OF A PARISH

A chronicle of the founding and
of the growth and development
of the Church of Our Saviour,
Akron, Ohio, together with a
personal narrative - - -

BY

THE REVEREND

GEORGE PARKIN ATWATER

D.D. (Kenyon), Litt.D. (University of Akron)

Who served the parish as pastor, priest and rector
from November 20, 1897, to October 1, 1926

*Privately printed for
the members and friends of the
Church of Our Saviour*



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BY
GEORGE PARKIN ATWATER

FOREWORD

This book is primarily intended for those who have found some satisfaction in that Christian fellowship which has as the symbol of its unity and the mecca of its worship, the little, much-beloved, ivy-covered Church which for so long has stood as a sentinel at its post of duty, at the intersection of Oakdale Avenue and Crosby Street, in the stirring and ambitious city of Akron. The Church of Our Saviour has had a message for a larger group than the Episcopalians who have come to its Altar. It has proclaimed to the community the joy of religion, and the benefits of wholesome social activity, and it has endeavored to be true to the motto which appears above its cornerstone, "The Church that makes you Welcome."

It seems fitting, therefore, that some record of its early activities should be preserved, not only that those of our day and generation may have their memories refreshed, but that our children's children, fishing this book from the recesses of some dark closet, may get a glimpse of the efforts of their forefathers to provide for them a place of Christian training, and of joyous participation in the durable satisfactions of life.

The first section of this book is frankly a personal narrative as well as a record of the Parish. Outside of my home and family, this Church and parish and community have been the chief interest and occupation of my life. For nearly twenty-nine years I have given it my devotion, my affection, and my energy. I feel that I have friends here who would understand my desire to preserve in print the story of my long rectorship. I feel that such a narrative would have a useful purpose in renewing the interest of the indifferent, in instructing the latecomers in the background of our parish life, and in informing the people of my hopes and purposes for this Church.

When friends get together they like to chat about old times. It is obviously impossible for me to visit every home and review the personal aspects and phases of our work together. So I shall permit this book to be an intimate story of my rectorship. An impersonal narrative becomes cold and formal. I realize that this story has little interest or value beyond the group who have

shared in the work of this Church. And I may be assuming too much to believe that the people of the Parish are interested in my personal recollections, reflections, hopes and activities. I may at least take comfort in the thought that I am undertaking this task as an appreciation of their loyalty and devotion, and as a personal tribute of affection to the men and women, the boys and girls, who have given me such untiring co-operation in the upbuilding of the Church of Our Saviour.

The second section of the book is a chronicle of the life of the Church from its origin to the present time. In preparing this section, as well as the preceding one, I am haunted by the fear that I shall omit matters of major importance, and I am disturbed by the certainty that errors and omissions will mar the record. To reconstruct nearly thirty-five years of the life of an active parish is not an easy task. There is always danger that the records are incomplete in spite of the care exercised upon them. Names and events which should appear may be passed over. For such errors and omissions I must ask indulgence in advance. No one will regret them more than I do.

The third section will consist of transcripts from the Parish Register and the fourth section will record the names of those who have established personal endowments for the parish.

I am writing these pages while still rector of the Church of Our Saviour. My resignation from this parish will not become effective for several months. A new rector has not yet been elected. It has long been my purpose to prepare this book for the celebration of the thirty-fifth anniversary of the Parish in November, 1927. The book will not be published until after I have left Akron and become the rector of Grace Church, Brooklyn. It is my hope that a careful scrutiny of the work that has developed in one of the great industrial centers of America may be of value to those who must carry it on.

George P. Atwater

July, 1926.



THIS BOOK IS DEDICATED
WITH PROFOUND APPRECIATION AND DEEP AFFECTION
TO THE MEMBERS OF
THE CHURCH OF OUR SAVIOUR
WHOSE LOYALTY, DEVOTION, EARNESTNESS, AND
GENEROSITY, HAVE MADE POSSIBLE THE UPBUILDING OF AN
ENDURING PARISH IN THE CHURCH OF GOD

*Still o'er these scenes my memory wakes,
And fondly broods with miser care!
Time but the impression stronger makes
As streams their channels deeper wear.*

Robert Burns.

ANNALS OF A PARISH

In the Fall of 1897 I was a student in the class of '98 at Bexley Hall, the Theological School of Kenyon College, at Gambier, Ohio. One of the faculty, Dr. Davies, had been requested to have a student go to Akron, on a particular Sunday, to take the services at the Church of Our Saviour. Dr. Davies asked me to do this, and I gladly consented, little realizing, however, what momentous results for me were involved in the undertaking.

It was on Saturday afternoon, November 20, 1897, that I arrived in Akron on the train from Gambier. I was met at the station by Mr. W. W. Fitch, then Senior Warden of the Church of Our Saviour. He escorted me to a buggy, and we began our ride toward West Hill. There was, of course, not an automobile on the streets. We drove to the home of Mr. H. W. Cole, on Crosby St., about midway between Maple and Bittman, where I was to be entertained over Sunday. On Sunday morning Mr. Cole took me up Crosby Street toward the church. But we were unable to proceed directly there because Crosby Street west of Valley was merely a country road, and recent rains had made it impassable to pedestrians. We went across Valley to West Market and up to Oakdale, and so to the church. Oakdale Avenue was not paved, but the sidewalks were laid. The curb was set, and the street was soon to be paved.

From the first moment I saw it the church seemed attractive to me in spite of the undeveloped condition of the adjacent streets and property. It was a small structure of brick veneer, perched upon an imposing foundation. For it had been built in a hollow, and solid earth was twelve or fifteen feet below the sidewalk level. Consequently the foundation walls were massive piles of solid masonry, exposed on three sides. But the superstructure had the charm of simplicity and the chipped

bricks of its walls made a marked contrast to the rough stone of the foundation.

The interior was very plain. The walls were white, exactly as left by the plasterer, unadorned by any tint or color. The Altar stood against the north wall, at a point on a line with the fourth pew in the present church. In rebuilding later, the south end of the original church was retained, so that it is today easy to picture its size. Upon the left of the narrow chancel a choir loft contained a tiny organ, and a few chairs for singers. Upon the right a small room served as a vesting room for the minister. Its only furniture was a wardrobe, a table and a chair. Within the chancel stood the small Altar which today stands in the nave near the organ. But the Altar had upon it only a wooden Cross and two glass vases for flowers. Two plain chairs were in the chancel, one for the minister and the other for any chance visitor. The Bishop's chair was in the Sanctuary, and a Font stood in the nave. Except for alms basins and service books, and a furnace in the basement, the church had no other furnishings or equipment.

I remember well that first service. The Choir consisted of Mrs. Morley, Mary and Sarah Fitch, Bert Cole, and James Hackett. There were about thirty persons in the congregation, and I thought that was a very good attendance. After the service I met nearly all the people. Mr. Fitch asked me if I would come the following Sunday and hold service.

At that time I had no idea whatever that I might remain permanently. I was under the impression that I was to take services for only one Sunday, as a supply. But they asked me to continue to come until they could get a rector. I was then only a student, in my Senior year at Bexley Hall. The clergyman to whom they had given a call declined, however, and the minutes of the Vestry of December 7, 1897, show that "it

was carried to make an arrangement with Mr. George P. Atwater to act as rector of the parish until further notice at a salary of \$10 a week."

Further notice failed to come, and I soon found myself making the journey weekly from Gambier to Akron, and each Sunday the salary of ten dollars was promptly paid by James Hackett. Otherwise I should have had to remain in Akron over the week, or else walk to Gambier.

This work had been in existence five years when I took charge. Rev. A. L. Moore and Rev. H. G. Limric had each been in charge for the period of about a year. In that period of five years there had been 22 Baptisms, 16 Confirmations and 5 Marriages. The records show 33 active communicants. There were perhaps fifty members, not counting the thirty or forty children attached to the Sunday School. The church had had five years of difficulty and struggle. Only the earnest labors and the devoted loyalty of the little band of workers saved it from dying out on several critical occasions.

It must be remembered that this work did not begin as missions often begin, by the interested action of a nearby parish, or by the efforts of the diocese. It began by the action of a few Episcopalians who lived on West Hill, and who wished to have a church near their homes. It was in November, 1892, that a small group of women met at the home of Mrs. Peter Hammel (now 449 West Market Street), and organized St. Mary's Guild, with the intention of upbuilding an Episcopal Church on West Hill. So far as I am able to learn the women present at that meeting were Mrs. Peter Hammel, Mrs. George W. Billow, Mrs. Charles Billow, Mrs. John Sabin, Mrs. Arthur Morley, Miss Mary J. Gunn, and Miss Caroline Gunn. At a second meeting they were joined by Mrs. Ida Reherd, Mrs. Douglas Jarvis and Mrs. Mary E. Coney.

They at once asked Bishop Leonard to assist their efforts. He sent Archdeacon Brown to meet with them, and a diocesan mission was organized and the men were enrolled. Thus this little independent group of people originated the movement which in April, 1895, became the parish of the Church of Our Saviour.

The Mission organized in 1892 had one unique and noteworthy distinction. In our day when countless thousands of dollars are being expended to assist diocesan missions, many of which remain missions for a generation, it is worth especial comment

that as a mission or parish, the Church of Our Saviour never received one cent of assistance from the Diocesan Board of Missions, or from any other parish. Mark well that fact. It is unique in the history of our Church in Ohio. It is true that in 1895, when the church building was constructed the Ohio Church Building Fund made a grant of \$383.92 toward the building. Otherwise the parish had to make its own way, unaided from the outside.

It is somewhat difficult for me to reconstruct the early history of the parish from 1892 to 1897, although I have heard many details concerning the struggle of the people to build the first church and to maintain the services. The minutes of some early meetings were evidently not kept in a book, and were, no doubt, lost. Unfortunately the early records of St. Mary's Guild were lost. The first general meeting of which we have any record was held on May 7, 1893, at the home of Mr. Hammel. It was evidently a meeting of all interested in organizing a parish. A Committee was appointed to secure the canonical consent of St. Paul's Vestry, for the founding of a new parish in the city of Akron.

I have read the early minutes of the Building Committee and of the Vestry. They are a record of determination and fortitude. The first recorded meeting of the Building Committee was held on February 3, 1894. It must be remembered that the mission was not organized as a parish and had no vestry until April, 1895, so that the Building Committee was the most important group of men at that time. Its members were Peter Hammel, Samuel Hackett, W. W. Fitch, Thos. Clemenger, Douglas Jarvis and George W. Billow.

The minutes of this meeting show that the Committee had succeeded in collecting the sum of \$757.58 and had paid \$600 for the lot on which the church was subsequently built.

The following day the Committee visited the church lot, and decided to cut down two old trees that were growing upon it.

From that day meetings were frequently held and a full record is preserved in the clear and excellent handwriting of George Billow. The minutes show the effort being made to raise money for a building. The name for the church was chosen at a meeting of all the mission on April 21, 1894.

In September, Mr. H. W. Cole and Mr. George Buckingham were added to the Building Committee to fill vacancies.



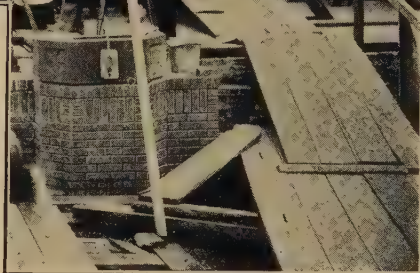
The original Church in 1897.



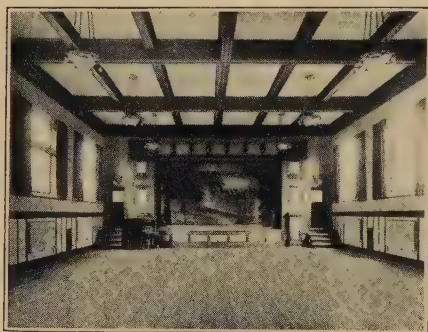
The original Church in 1902.



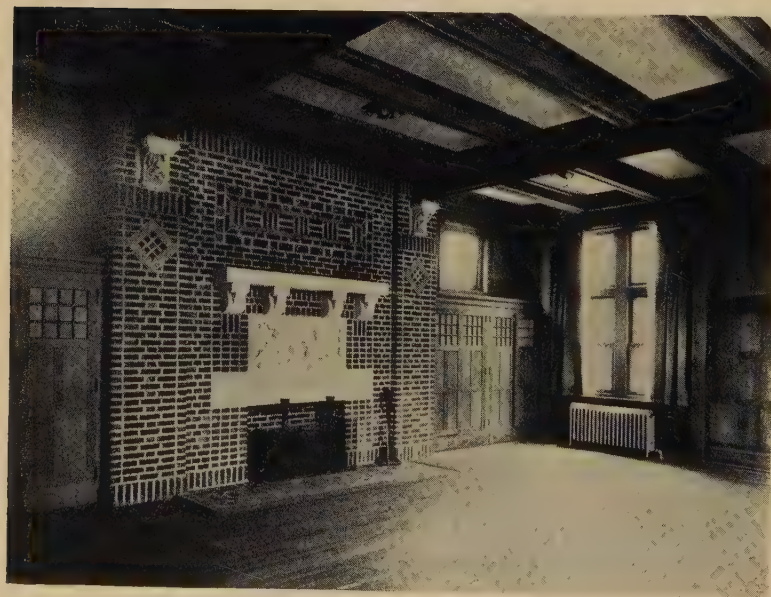
George W. Billow in 1926.
Senior Warden since 1898.



The laying of the corner-stone of Marvin Parish House, October, 1911.



The Auditorium—Marvin Parish House.



The Common Hall, Marvin Parish House.



Elmer C. Turner,
Junior Warden.

On January 5, 1895, it was reported to the Building Committee that the special committee had signed a contract with Jones and Parker, to erect the church according to the plans of Mr. Nettleton, the architect, at a stipulated price of \$5,100.

Thus was launched the enterprise that was to be of such vast significance to hundreds of people. Little did that faithful band of often discouraged founders realize that the seed then planted was to grow into a mighty tree. They did not know the importance of their own undertakings.

The cornerstone of the church was laid by Bishop Leonard on Thursday, June 13, 1895. The building was completed and ready for occupancy in the Fall of 1896. The first service seems from the records to have been held on November 1, 1896. The church had, therefore, been occupied only a year when I took charge.

Akron in 1897

Akron in 1897 was quite a different city from our great cosmopolitan center of today. The directory of that year estimated its population to be about 45,000 persons. Today it is 230,000. In 1897 no automobile was on the streets. On the east, Blue Pond seemed about as far away as Springfield Lake seems now. Chalker's Landing on the north was out in the country. Westward, Beck Avenue was the city limit. If you walked out Merriman Road you were out of the city after two blocks.

Akron in 1897 had few high buildings. I believe that the Everett Building was the most imposing. Many of the prominent citizens lived on East Market Street, on Adolph Avenue, Fir Street and thereabouts. Neither the Goodyear Company nor the Firestone Company had been established. If you wanted a quiet stroll in the evening you could wander on the down-town streets. There were no movies, no places of entertainment, no continuous theatres. There was no Y. M. C. A., no Y. W. C. A., no clubs. A young man could spend a hilarious evening until nine o'clock at the public library and then go to the Union Station to see the Columbus train come in. In the summer the famous amusement park at Silver Lake provided a place of recreation.

Not many years previous to 1897, Main Street was an open canal with dirt streets on each side. A bridge spanned the canal at Market Street. Guests at the Empire House, on the site of the Hotel Portage, could watch the canal boats glide gracefully

through Main Street. Howard Street was the main business street.

West Hill had not in 1897 become the popular residence section that later developed. In the city directory only two houses were listed on West Market Street beyond Portage Path. On all Portage Path only nine houses are listed. There were but ten houses on Beck Avenue. Most of the territory beyond Beck Avenue was farm land. The church was within a few blocks of the limit of the settled residence section. Crosby Street was a country road beyond Valley. Only a few years previous to 1897 Crosby Street had terminated at Balch Street. The section bounded by Crosby, Balch, Maple and Hall Streets was an abandoned Fair Grounds. There were only two or three houses in this whole area. The race track was still there, and I often watched the citizens of the neighborhood drive their horses about that track. There were many fine trees in the tract of land, and it was a playground for the children of the community. We often took the Young Crusaders into the Fair Grounds at dusk, and played "Soldier and Indian." The ground about the church was very low and in winter we would flood it and make an ice-rink. We soon built tennis courts there, and the young people flocked to our sunken garden. We needed a roller for our courts but had no money to buy one. Harry Fauver solved the problem. He secured somehow a length of sewer-pipe, with no flanges, twenty-four inches in diameter. Standing it on end, he drove an iron bar through it into the ground, leaving a foot of the bar extending above the sewer-pipe. He then mixed a batch of cement and filled the pipe with stones and liquid cement which hardened and held the stones in place. Digging away the ground under one side of the pipe, so as to clear the iron bar, he tipped the sewer-pipe over, and we had a roller, very heavy, with a projecting iron axis to which we could attach ropes. Many a boy got into a good perspiration lugging that roller over the court. It was too heavy ever to be moved out of the hollow and it is buried somewhere on our premises today.

The Sunday School

Before the building of the church, services were held in the afternoons in the Woodland Methodist Church and the West Congregational Church and Lenten services were held in the homes on week days. The little group of Episcopalians were in a community not accustomed to our ways, and a

minister in a surplice was a novelty to be looked upon with mingled interest and suspicion. Mr. Chester Conner, now one of our devoted workers, has told me with what curiosity, as a boy, he looked from the outside through the basement windows of the Congregational Church, upon the white-robed minister within. But the movement slowly gained headway, largely through the Sunday School. Children take to novelties with more eagerness than do older folks. I have before me as I write these words, the first record book of the Sunday School, fortunately preserved. The first session was held on Sunday, January 1, 1893, at 2:30 P. M., in the basement of the West Congregational Church. Archdeacon Brown was present and twenty-six others. The record for the first six months is very complete. Apparently the whole membership, grown-ups as well as children, attended the Sunday School. Mr. Hammel was superintendent for a long time. When I came in 1897 I found the Sunday School much smaller than in its earlier years. The older folks were attending the services. George Billow was the superintendent. George Billow was then, as he has been ever since, a tower of strength to the parish. Always active and interested, always loyal and thoughtful in his conduct of responsibilities, George Billow has been the model Warden. The parish owes much to him.

The first years of my ministry in Akron were chiefly occupied in the routine work of the parish. Aside from the Vestry and Choir, the only organizations were St. Mary's Guild and the Young People's Society. These met in private houses, and were engaged in making money to pay the expenses of the church, and to reduce the debt of \$4,000 still remaining upon the building. That debt was a very large one for a small congregation. After my ordination in June, 1898, I came to Akron to live permanently and occupied two rooms in the home of Harry C. Eichenlaub, on Oakdale Avenue near to the church. I proposed to the people that we discontinue the practice of trying to pay running expenses by socials and other money-making devices. Money earned in this way could go to debts or improvements, but the running expenses should be met by the contributions of the people. This met with favor, and thus, early was adopted the plan always adhered to in later years, of spending no more for running expenses than the contributions would warrant. My salary for the first year

was \$600. However, I had one wedding that year which yielded a fee of two dollars.

The parish was growing and we all had hopes of better days.

Our First Parish Hall

I realized that the first need of the parish was for a social hall and meeting place. With a debt of \$4,000 upon the church it was impossible to think of a separate parish house. The church had an unfinished basement, very deep, because of the hollow mentioned above. I consulted a contractor and got a bid from him to put in a floor and partition off a kitchen, in this basement. The bid was \$328. It was a formidable sum. I called a meeting of St. Mary's Guild and submitted the matter to them. They agreed to undertake the payment of the sum if we could borrow the money. I went to Fred E. Smith at the Second National Bank, and with fear and trembling asked if our Church could borrow \$200. Fred said with a smile, "How long do you want it for, eleven years?" I said that it would not be more than seven, and he relented and I got the loan. On November 2, 1898, the contract was let, and the contractor and a helper began the work. It was really a momentous day. Not only did it symbolize the willingness of the parish to push forward, but it was the initial step in the development of the social features of our parish life that ultimately led to the need for a parish house. It opened the way to many enterprises. But it was a very humble beginning. That basement had no windows and the walls were rough stone. The two workmen began in a very deliberate fashion, as I impatiently stood by to see my first dream come to a realization. They were both veterans of the Civil War, and the Church was truly militant during the months they worked together. Every battle in which they had been engaged was recounted with full detail. When they reached Gettysburg, that floor was delayed for hours. Finally, however, they came to an end and I proudly ushered the people into their first parish hall. It was just a floor, surrounded by rough stone walls, with a kitchen at one end and a little elevation in one corner, called a stage. On one side of the kitchen was an entry, and on the other side a classroom, later used for the primary department. At first there was no way to get from the church proper into the social hall without going out of doors.

Those of my readers who know the church buildings today will have no diffi-

culty in finding that original room and floor under the south end of the nave of the church. It is now cut up into classrooms, but the room in the southwest corner is a foot higher than the others. That was the original stage on which we gave many an entertainment. One of the earliest motion picture entertainments in Akron was screened on that stage. It lasted about ten minutes and to our eyes was marvelous. That was the day when you paid a nickel to see on a screen, in a small, dark hall, what you could see outside for nothing,—a fire engine or a moving train.

But that hall was just what we needed. The Sunday School met there; St. Mary's Guild met there. We began to have choir rehearsals there. The young people gave "Ice Cream Socials." The Guild served suppers. The parish had a gathering place.

We soon began to improve it. We poked three or four windows in the foundations. Later we plastered the walls. Somewhat later Fred Work and I got into our old clothes and spent two solid weeks in that hall. We made it what we believed to be a thing of beauty. We tinted the walls and the ceiling. We put a chair rail all about the walls and fastened on a burlap wainscoting. It looked fresh and attractive. It was hard work, and I was often embarrassed to have a visitor looking for the rector, find me covered with green paint, but we did it. When someone said to me later, with great dignity, "You shouldn't do such things. The Vestry should take care of that," I began to realize how great is the belief that Vestries have only to pass resolutions and the thing is done. I soon learned that a Vestry has no resources but such as are given them by the people. They are not magicians. Moreover, I learned that a rector of a small parish must put aside clerical dignity and lend a hand. I think that I have done almost everything possible in our parish except take up the offering, run a sewing machine, or play the organ. We gave a large turkey dinner in our hall on November 29, 1899, at which I carved five turkeys. To carve five turkeys so that every diner gets an equal portion of white and dark meat, and have no trouble about necks and wings, is a task only second in difficulty to being a Bishop and giving to every mission a fair share from the diocesan purse.

Our Good Times Together

It would be impossible to recall the many social gatherings of the parish in the early days. I somehow knew instinctively that

a Church must have the spirit of fellowship, and that every purely Church activity fared better when there was a proper admixture of good times. The money-making side of our gatherings was subordinate to the social side. I think that it is safe as well as proper for me to make a confession. Many a very pleasant social occasion, as a "social" or a musical, was not a financial success in itself. But it would never do to let a fine organization sponsor a discouraging effort, so by judicious donations from various sources every event showed some measure of success. Many were quite successful on their own account, and all were more than worth while for the spirit of companionship they fostered in the people. And we got into the habit of having social affairs for their own sake, and not for revenue. That was a distinct gain. We had lawn fetes and suppers and "tombolas" and bazaars. Once we ventured to ask the fortunate owners of automobiles, then a great novelty, to bring them to the church and to give each attendant of a social a brief ride. Many a person had his first ride in a car that evening.

One of the annual events of more than usual interest was the Fourth of July canal boat ride for the choir and young people. Mr. Charles E. Perkins, later a faithful member of the parish, was at that time State Engineer and in charge of the canal system. The canals were real waterways in those days. He would place one of the state boats at our disposal for the day. We would gather at lock fourteen, north of Market Street, about eight in the morning. The motive power of the boat was a team of stout horses. We would usually start north, up the Cuyahoga Valley. It was a delightful journey. The boat was spacious and deliberate. If one tired of the deck he could step ashore at one of the many locks and walk the tow path. The girls were permitted to ride the horses. About noon we would have lunch and about two o'clock we would reach Peninsula. After an hour spent in visiting our friends there, we would start home. Darkness would generally overtake us, and we would assemble on the deck and sing and tell stories. On one occasion it rained. A pail of lemonade on the deck seemed to provide an unusual supply of refreshment and everyone drank copiously until it was discovered that the secret of the pail's abundance was a leaky awning which was permitting a trickle of rain water to descend into the pail.

So we worked and played. I find an

entry in my own personal diary that on November 16, 1899, we had paid for the floor of the parish hall, and burned the cancelled note. It was a real victory.

I think that I may properly and honestly say that no person ever gave himself more completely to any enterprise than I did to the work of the Church of Our Saviour. Conditions were exactly right for a devoted effort. Akron was a large town. The people were friendly. The Church had a challenging burden, but not too great. We were all young together. We had simple tastes and habits. The people of the Church were kindness itself. And they were loyal and worked hard. We didn't aspire to be the biggest church on earth, but I wanted our parish to be a happy one. I devoted practically every waking moment to the Church with the exception of holidays. The people were most hospitable and I constantly was invited to meals at various homes. The people were lenient with my inexperience and liberal with their encouragement. And as we made progress we rejoiced together and I envied no clergyman in the Church. The second year my salary was raised to \$800, a substantial advance. I shall not again refer to this matter of salary. Suffice it to say that as we grew our Vestry was generous and continued to be so.

During these initial years I was fortunate in having the advice and friendship of the Rev. J. H. W. Blake, the rector of St. Paul's Church. The hospitable home of Mr. and Mrs. Blake was a real joy to me.

On November 19, 1901, I married Miss Marie L. Carey in St. John's Church, Detroit. Upon our return to Akron my wife received a cordial welcome. The house at 56 Oakdale was not ready for occupancy, and we lived for a month at the home of George D. Bates, whose generous hospitality was deeply appreciated. We moved into the house on January 2, 1902. It was a simple house. It had no electrical equipment, and for a long time we depended upon gas light. The first winter the snow blowing through the exposed basement actually rifted through the floor of the living room. Later we improvised electric wiring, and had other improvements made. We have occupied this house to this time. It is needless to say that my ministry was strengthened by the wisdom and helpfulness of my wife. She has endeared herself to the parish and community by her unfailing kindness and friendliness, and by her untiring service and devotion to her family and to the Church. David was born August 22, 1902, and Mary, July 16, 1911.

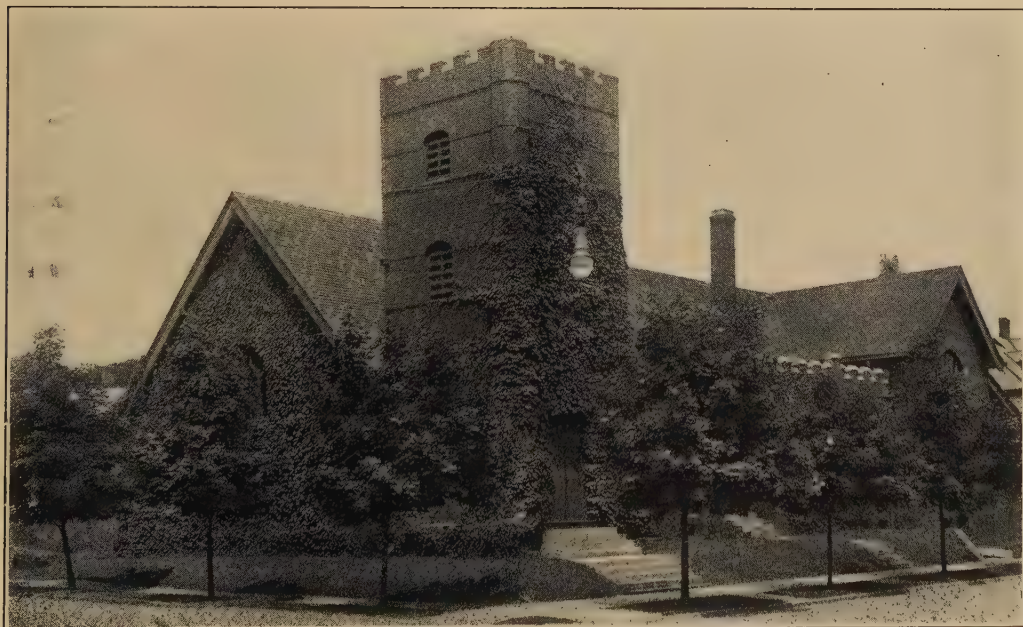
The Young Crusaders

About 1900 I began the work with boys which occupied me for so many years. Having been a member of a boys' club in old St. John's Church, in Cleveland, I knew the joy boys have in such organizations. In 1900 I had my first camp at Gaylord's Grove. We had about eight boys. We took turns in making certain motions about a fire which we dignified with the name of cooking. It was a successful camp except for the rain, which was more than plentiful. In 1901 I took a group of boys to the Pan-American Exposition at Buffalo. In 1902, on March 18, I organized a small group of boys, calling it the Young Crusaders. We had weekly meetings. During the summer we camped on a farm west of Akron, in a deep ravine. This camp was marked by a national convention of mosquitoes held at the same time and place. It was my duty to prepare the meals and anyone who complained had to wash the dishes. Thus I was deluded into believing that I was a good cook. The boys dammed up a creek and made a mud-hole about six feet in diameter and in this they spent most of their time. I had early enlisted the assistance of Harry Fauver with this group. Later I secured the interest and co-operation of Fred Work. Fred Wood also became one of the Wardens. These men gave invaluable service and labor to the Young Crusaders. Without them I could have done but little. We organized a military company, and it was no uncommon thing for us to march the company on Crosby Street from Oakdale to Maple, on a summer evening, without encountering a single vehicle.

It is impossible to relate in detail the story of the Young Crusaders. I have told it fully in the two boys' stories which I subsequently wrote and which were published by Little, Brown and Company of Boston. But this organization had a really notable history. We had a camp at Ira on the farm of C. O. Hale, in 1903 and 1904. In 1905 we camped at Peninsula, and in 1906 at a spot near Wyoga Lake. In June, 1904, we took the famous trip to Washington and camped a week there. President Roosevelt received us at the White House and I presented each boy by name to the President. The captain of the company for several years was Ted Jarvis. Louis Zeigler, Carl Dick and Jack Matthews were lieutenants. We had about sixty boys at the peak. We had a company band, a battery with a cannon, and Red Cross squads and a signal corps. Our camps were run under



The Church as rebuilt in 1905.



The Church in Summer.



The laying of the corner stone of the original Church, June 13, 1895; Bishop Leonard officiating. Crosby street on left, Oakdale avenue on right.

strict military discipline. We were armed with Springfield rifles, were uniformed, and the boys reached a high degree of proficiency in drill.

The success of the Young Crusaders brought the attention of the city to our Church. It marked the beginning of more rapid growth. Aside from its value to the boys, its value to the Church was very great. Its good times will linger long in the memory of many a grown man.

But the girls were beginning to get a little jealous. To be sure, we invited them to visit our camps and with proper chaperones flocks of girls would spend an afternoon watching the sham battles and other manœuvres of the young soldiers. They always brought something to eat and that added to their popularity. We had a company cook, the well-known Louie Parker, but his specialty was not chocolate fudge.

In spite of this the girls were jealous, so in 1904 I tried an experiment. We organized an Outing Club for girls. With several chaperones this club spent a week at Zoar. The following year the Club went to Gambier for a week. These outings were enjoyable but it became difficult to find suitable places, and they were discontinued.

Although the Young Crusaders and the Outing Club had their day and ceased to be, the parish never lost its interest in organizations of young people. The names have changed but the activities have been similar. We early had a troop of Boy Scouts. This became so large that it was divided into two troops. Troop 11 has become very highly efficient under the remarkable leadership of Mr. Raymond W. Ferris. This troop in 1926 made a trip to Washington, thus duplicating the famous Young Crusader trip of 1904. Troop 12 reached its high period of development under the leadership of David Atwater, who had had training for two months in a camp conducted by the famous Chief Dan Beard, himself.

The work with girls has been persistent and effective also. The first distinctive society for girls was organized as a Junior Auxiliary by Mrs. E. A. Oviatt in November, 1899. One organization has succeeded another since that time up to the present with its efficient Girls' Friendly under the direction of Mrs. Alfred Holden and a staff of helpers.

The Parish Choir

One of the most effective groups in the Church has been the parish choir. When I came to Akron it consisted of five or six members. Hattie Housman, now Mrs. Geis,

was organist. She was succeeded by Miss Ella Bigelow. Mrs. Boerstler succeeded Miss Bigelow. In February, 1900, we had the good fortune to secure the services of Miss Maud Maxson as organist. Miss Maxson was a young and talented student of music. For twenty-six years she has been at the organ, and for many years has had full charge of the choir. Her services to the Church are noteworthy and her record of service is very unusual. The success of our choir is due to her ability and leadership.

The choir in 1897 sat in a little loft, just off the chancel. It was not a vested choir. My early ambition was to have a vested choir, but there were many obstacles. We had but six choristers and that would make a slim vested choir. We had no vestments, and no place in which to vest if we had them. We had no suitable seating arrangement for a large choir. This presented quite an array of difficulties.

In this dilemma some unexpected aid came. Mr. and Mrs. Charles C. Goodrich invited me to accompany them to the Charity Ball, which was to be held in Albert Hall (now a part of O'Neil's store) on November 18th. This was in 1898. Mr. Goodrich was then Junior Warden of the parish. He was the son of Dr. B. F. Goodrich who established the B. F. Goodrich Rubber Company. Charles Goodrich had but recently returned to Akron to live after many years of absence. He had become interested in the Church shortly before my coming to Akron. He was a most valuable addition to the Vestry and congregation. His interest in the Church and his support were unfailing. Mr. and Mrs. Goodrich had extensive family and social connections in Akron which proved of value to the extension of our work. So when they invited me to the Charity Ball, I brushed the dust off my dress suit and went. It was an opportunity to widen my acquaintance. I was introduced to a gentleman well known in Akron for his benevolences, Mr. Henry C. Corson. Mr. Corson had been brought up in a community which never connected a minister with a dress suit, and a dance. He was surprised and said so. But he was pleased and said so. He invited me, with several others, to take dinner with him on the following Sunday. I went. He asked me to explain my attitude toward social recreations. So we all had a good talk. A short time later I called in the evening to pay my respects, and he asked me about the work of our Church. Finally Mr. Corson asked me a question that almost floored me. "What do

you need most in your church?" It was a trying moment. We needed many things. But the need for a vested choir came to my mind and I replied, "We need choir stalls." He said, "How much would they cost?" That was certainly a stunner. I had no more idea of the cost of choir stalls than I had of the cost of the Washington Monument. I knew the cost of a pair of shoes and of the meals at Alderfer's, and of a street car ride. But choir stalls! I knew that I would have to be definite if I was to make any headway, so I named a sum which seemed to have sufficient rotundity to be impressive, but feared as I did so, because I had never heard of so much being given at any one time to a church. "I think they will cost about \$100." Mr. Corson said without hesitation, "You may order them and send me the bill." My dress suit had vindicated itself.

I lost no time in hunting up those substantial cabinetmakers, James and Picton, and in outlining my needs. Today I marvel at the furniture they made for the church, of quarter-sawed oak, and fine workmanship. They made a prayer desk, a two-seated chancel stall, five choir stalls and a screen. Today they would cost four hundred dollars, and they did it for one hundred and ten dollars. I worried a good bit about that extra ten dollars. I did not know how I was going to pay it unless I took it out of my salary. But Mr. Corson learned of the agreement with the carpenters and cheerfully paid it, saying that I did very well to let the whole job run no more than 10% above my hasty estimate.

With choir stalls in prospect I appealed to St. Mary's Guild and they with their usual willingness undertook to make vestments. How we got the caps I do not remember, but they came. We enlarged the choir to ten. Our only remaining problem was where to vest. The new floor had been put in the basement but there was no way to get from the basement to the church. So we summoned our contractor again, and we cut a door through the basement foundation into the cavity beneath the tower. He then made a narrow stairway from this space up into the tower entrance. Thus we had a place in which to put on our vestments.

Thus all was made ready in the early months of the year 1899, and on Easter Day, April 2, the vested choir of ten voices came from the basement and went up the aisle into the new choir stalls, singing a

triumphant processional. It was another victory.

This provision for the choir to enter the church from the tower entrance was used for thirteen years, when Marvin Parish House provided choir lockers, and the entrance was made from the opposite side.

Our earliest organ was what one wit called a cottage-wheeze organ. It was not until 1903 that steps were taken to secure an adequate organ. We applied to Mr. Carnegie for assistance. At Christmas time we had word that he would give \$750 toward an organ to cost not less than \$1,500. I bought a book on the construction of organs and very soon could talk diapasons and oboes with the organ builders. Miss Maxson's judgment, naturally, prevailed, and we bought a Lyon and Healy organ for about \$2,200. It was a good instrument but the church today needs a better one, with larger range, and easier traction.

The Church choir has had a history filled with interest. Not only has it sung very excellent Church music with regularity but it has given sacred oratorios with great effectiveness. And it has given, in the Parish House, many light operettas. It has been a recruiting ground for Confirmation candidates. Probably two hundred persons have been at some time members of our choir. Mrs. Morley and Mr. Hackett have been members of the vested choir from the beginning. Others have long service records. It has been a volunteer choir, the most difficult of all to maintain. Some of the members come from long distances, from North Hill and South Akron. I have constantly made an effort to give the choir the appreciation which it deserves and I hope others will continue to do so. They have been most loyal assistants in the ministry of praise.

Confirmations

One of the earliest and most difficult problems confronting me was to secure new members for the parish, and to upbuild Confirmation classes. Our Church was small and struggling. I was practically a stranger in Akron. All the settled Akron families had Church affiliations. West Hill had not then become the popular residence section. I watched intently for any signs of interest on the part of any one living in the community and for newcomers. But for four or five years our growth was very slow. The Confirmation classes were small, and until 1901 gave no evidence of any interest beyond those already attached to the Church. My experience with newcomers

was disconcerting. I would call upon a new family. A conversation like this would often follow:

"I am Mr. Atwater, rector of the Episcopal Church. I have learned that you have just come to Akron, and I have called to extend the welcome of the Church."

I would generally be politely received, but with no great interest in my errand.

"Where is your church?"

I would explain its location.

"We have been brought up in the Methodist Church. Is not the Episcopal Church something like the Catholic?"

I then knew that the situation was hopeless and I would retire as gracefully as I could. This happened scores of times with variations.

Or I would start out to build up a class for Confirmation. I would approach an unconfirmed person and extend the invitation. The invariable reply was, "How many are in the class?"

When I was obliged to confess that he would be number one if he accepted the invitation, my chance of getting that person at once fell to zero. It was not until I had a start of five or six that I could get the first one. The Seminary taught me a lot of ancient Church history but it did not teach the kind of mathematics necessary to solve that problem. I was rapidly learning modern Church history, right on the field of battle. I began seriously to think of the idea of permitting five or six persons to be confirmed a second time so as to make a nucleus for a class. These difficulties were later solved by a method of securing classes quite different from my original practice. The new methods were successful. Instead of fishing with hook and line, and catching one at a time, I later spread a net. But with persons unfamiliar with the Church I had to overcome numerous obstacles. Even if they were sympathetic and interested there were difficulties. I had to get them accustomed to the idea of making a new, and to them, strange affiliation. Then I had to explain our use of the Prayer Book and vestments. Then I had to make them familiar with the services. Then I had to persuade them that a Confirmation service was not an inquisition with slow torture administered by a bishop. Then I had to persuade them to run the risk of shocking some relative to death if they should be confirmed in an Episcopal Church. Then I had to explain why some Episcopal Church in New York or elsewhere had "high church" services. Then

I had to overcome the deadlock involved in the statement, "Well, I will, if my husband will," or vice versa. And then I had to arrange the classes to suit many people, and I had to submit to the disappointing message on the day before the bishop came, "I am sorry but we shall be out of town tomorrow."

I presume that I have had a thousand interviews with people about Confirmation. It has been hard work. It grew easier when the Church became better known, and when I was no longer a complete stranger to the community. In later years I could venture into a new home without the fear of being taken for a book agent.

But though it has been hard it has been pleasant. I have enjoyed immensely my visits to the homes of the people. They have always been cordial and hospitable. To many faults and failings I would willingly confess, but one thing I can confidently and whole-heartedly assert. I have always had a deep and affectionate interest in and attachment for the people of the parish, men, women, and children. I should long ago have left Akron if it had not been for this real concern for the people. I did not care whether we had stained glass in the windows, or whether we had fine furnishings, but I did care that every person should feel the welcome of the Church, and should feel that the rector was his friend.

Pastoral Visiting

In the early days pastoral visiting was easy. Most of the people lived near the church. I could drop in about every three months. On several Christmas days I called on practically every child in the Sunday School and saw his presents. But with the growth of the parish, and with the multiplication of duties, frequent calls became more difficult. The interval between calls became longer. During the past twelve years it has required at least two years to make the round of the parish. And even this has failed to do what I wished because so many people would be away from home. As the parish work became more complex, the time for calling has diminished. But the calls upon the sick and those in trouble have multiplied. The people have been generous about it, however, and I believe that they have realized the situation. But among the most agreeable of all the memories of the parish will be the memory of the hours spent in the homes.

My work in making calls was very much accelerated in 1911 when Fred Work generously gave me an automobile. He repeated this gift four years later. These cars were a real stimulus to our parish growth.

It would have been impossible to give the pastoral attention we did had it not been for the fine and conscientious work of Mrs. Thompson, our Parish Visitor. For more than twelve years she has gone about the parish with the message of friendliness from the Church. Her work has been invaluable. The parish has had very exceptional responsibility. From 1910 to 1920 Akron was increasing in population more rapidly (by percentage) than any city in the United States. Its average growth during those ten years was actually a thousand persons a month. This brought many newcomers. To keep in touch with such of them as fell to our responsibility was an arduous task. Many remained but a short time. Frequently a person appeared at the church with a letter of introduction and after presenting it disappeared never to be heard of again, although Mrs. Thompson called at the address given. We knew that out of the hundreds who came to our attention some few would remain, and to attach those few we had to make approaches to the whole procession. For we were losing many of our own well-established families, and we had to replace them or go backwards. I have before me our old mailing lists. They tell the story plainly. Scores of names appear of families now removed. In spite of this condition the devoted attention of Mrs. Thompson to the newcomers brought many families into affiliation with the Church.

The New Church

To return to the earlier days. On March 19, 1905, I presented a Confirmation class of thirty-five persons. Both the size of the class and the standing of the members clearly indicated that seven years of patient effort were beginning to yield results. The parish had this year 202 communicants. I called together the members of the Vestry immediately after the Confirmation service, and told them that we had outgrown the present church. I proposed that we take steps to enlarge our building. They were favorable to the proposal. Committees were appointed and on May 15, 1905, the Vestry took final action. The plans were drawn by Bunts and Bliss, and the contract let to C. Lee Briggs. It was decided to retain the south end of the old church, and

to build to the north. The church was built during the summer and fall, and was ready for use in November. The total cost was about \$15,000. It is very difficult to realize that the total investment of our parish in its church building, exclusive of equipment and repairs, is only about \$20,000. The church was dedicated by Bishop Leonard in November, 1905. We had used every possible economy in construction and equipment, consonant with durability. We moved the old choir stalls into the chancel. They are there today. We put in the little altar, and it remained there until 1913, when it was replaced by the present altar given to the church by Mrs. B. G. Work as a memorial to her mother. We built the frame of a pulpit out of the altar rail of the old church, and filled the panels with tapestry cloth. That pulpit served for twenty-one years, and was replaced in 1925 when Mrs. P. D. Hall and her son, Frank Hall, gave a new pulpit as a memorial to Philander D. Hall. The old simple lectern was placed in the new church on a box, and it remains there today. So great were our needs for fundamental equipment and for support of our organization that we literally had no money for refinements. We also had a large debt.

The Font

Many persons have made inquiry concerning the font in the church when they realized it was of stone and the carving was unfinished. The story of the font, as it has been told to me, is this.

Mrs. A. L. Conger determined to give a new font to St. Paul's Church. She thought she would do it as a surprise gift. She gave the order to Mr. Gladwin and he had begun the work. She overheard Dr. Ganter, who knew nothing of her intention, say to a group that he had baptized so many people at the old font at St. Paul's that he would never willingly have it replaced. Mrs. Conger immediately determined to give the font, which was in the course of carving, to the Church of Our Saviour. The sculptor became ill and unable to finish it, but she gave it, as it was, to our parish.

Our Great Task

It is difficult for one not familiar with the task to realize how arduous is the labor of upbuilding both congregation and equipment on the outskirts of a mid-west manufacturing city. Our parish had no long traditions. With very few exceptions its people were young and without extra resources. We had no families that had been

seasoned for a generation or two in the support of our parish. We had no momentum from the past. Our very growth taxed our resources for we were beginning to have a large Sunday School. If we could hold on until we had a sufficient group of seasoned older communicants, we would have the foundation for a permanent parish. But it would take years. The important thing was to move toward the goal. I determined to build foundations, and to be patient. I had faith in Akron and in the Church. It was good for us to work, and to work hard. Every little step of progress was a joy. The help of every person was needed and he knew it. We gave a bazaar and bought a carpet for the aisles of the new church. We bought wisely, too, for after twenty years that carpet is still in use. Everyone who helped at the bazaar walked up the aisle on that carpet with a sense of satisfaction. Everywhere about the church today, inside and out, I see the evidences of the fidelity of the people. The stone steps may mean to most observers only a means of providing a communication between the door and the sidewalk, but to me they mean an achievement of our people, who earned the money to pay for those steps.

We were having the fun and the joy of creating something together. This brought us into closer fellowship and heightened our appreciation of our achievements. Measured by material results they were simple enough, but measured in terms of the spiritual values to the people they were enormous.

Mr. and Mrs. Richard P. Marvin

Our work about 1903 had begun to attract the attention of Mr. Richard P. Marvin, an uncle of Charles Goodrich. Mr. Marvin was Secretary of the B. F. Goodrich Company. He was a frequent attendant at the church during the year preceding his prolonged illness. He often told me that he would become a member of the Church if he knew that I would remain as rector. He was confirmed in private by Bishop Leonard on December 1, 1905, together with his wife, Mrs. Grace Perkins Marvin, and his sister, Mrs. B. F. Goodrich. Mr. Marvin died in 1906.

Mrs. Marvin continued her deep interest in the Church and for many years was one of its most faithful members. I refer to Mr. and Mrs. Marvin at this point because of two movements of vast importance to the parish that were as yet only ideas in

my own mind, but in which Mrs. Marvin later had so large a part.

A Vacation

In 1906 I took the first real vacation I had had since I went to Akron, and I went to Europe. It was my first trip abroad, and it was a rare experience. I sailed from New York on the old Cedric, the latter part of July, and returned early in October, having made the Grand Tour. I have no intention of writing of my travels but the trip was really a turning point in my work. I came home not only refreshed but stimulated by the possibilities and opportunities of our work. I had had a chance to review the work leisurely and from a distance.

Our Sunday School in South Akron

I can honestly claim that twenty years ago I began to sense the fact that Akron was destined to grow. I believed that the two parishes and the little mission on North Hill did not cover the ground geographically. There was not an Episcopal Church more than a few feet south of Market Street. All South Akron was disregarded, except as the clergy made pastoral calls there. I had begun to know South Akron, especially the section west of Main Street, and south of Exchange. We had parishioners there. In spite of the fact that the factories in that section were increasing in size and number, South Akron had a sturdy population of substantial families. They owned their own homes, and they liked to live in them, in spite of encroaching business. The younger generation were alert, capable, educated and ambitious. The Board of Education was building large schoolhouses in this section. It is wise for the Church to learn of the trend of population by watching the erection of schoolhouses. South Akron would continue to have a very large population. My early feelings about South Akron have been substantiated again and again by the many loyal supporters who have regularly come to the church from that section of the city.

In 1907 I had been in Akron about ten years. I saw no glimmer of missionary interest in anyone in regard to Akron's future. In my own work on West Hill I was a missionary pure and simple. Although we had the dignified name of a parish we had a missionary work. One of the chief aims of my life has been to make known the value, the power and the joy of our Church to those unfamiliar with it. So I wished to enlarge the influence of the Church by starting a mission in South Akron.

I had an excellent layman to help me in this project, Mr. J. W. W. Clark, whose daughter, Lois, later married Rev. Charles T. Hull. Mr. Clark was a man of wide experience in reading the services and in teaching, and he had the inner call to service. We began with a Sunday School in an office on South Main Street near Miller Avenue. I have before me a copy of the card which announces the Rally at 1094 South Main Street for all interested in the Episcopal Church. We hung one of these cards by a looped string on every door knob in that section. People must take such a card into their hands, even to throw it away. The Rally was held on Sunday, March 29, 1908. We had a goodly crowd. For several months we kept up that meeting.

But the clouds were gathering. It seemed that we, in our enthusiasm, were doing something uncanonical. We were getting out of our assigned territory. Our missionary zeal was not according to knowledge. The Church authorities solemnly met and told us we could not start a mission in South Akron. Our proper field of action was to the West.

Thus was quenched my first effort to extend the Church in Akron. I had been relieved for all time of any responsibility for any section of Akron except that territory lying adjacent to my parish on the West.

We at once abandoned the work in South Akron. In the summer of 1908 I went to Europe again, as Chaplain to Bishop Leonard, to the Pan-Anglican Congress and the Lambeth Conference, held in London. I traveled with my brother-in-law, Rev. J. J. Dimon, on the Continent. It was a very interesting trip. In London we were practically the guests of the English Church and we saw the royalty and nobility of England at close range, at social functions at Marlborough House, Salisbury House, Lambeth Palace and elsewhere. But this is not a chronicle of European travel.

A Venture Westward

In October, 1908, Mr. Clark and I began our missionary venture westward. The section near Portage Path was rapidly becoming a new residence district. The streets about Rose Avenue were being opened and homes were being built. Families with young children were moving in. We could not get the parents unless we took care of the children. I realized that they were too small to make the journey of three-quarters of a mile or more to the church. Automobiles were not plentiful, and transportation facilities were a problem.

So we opened a Sunday School in the home of Mr. and Mrs. C. A. Townsend, 848 West Market Street, on Sunday afternoons. The first session was held on October 25, 1908. There were fifteen children present. We realized that we could not continue permanently to accept the very gracious hospitality of Mr. and Mrs. Townsend, so I began to look about for a permanent place. No room seemed available. So we purchased a site at the intersection of West Market and Mull Avenue. We paid \$1,500 for three lots. There were very few houses in the vicinity at that time. The section was in about the same stage that Fairlawn is today.

St. Saviour's Chapel

Now comes the rounding out of the first section of the story which began with the mention of Mr. and Mrs. Marvin and the record of the first of the few really large gifts which we have had. Mrs. Richard P. Marvin built for us, and gave to us, the Chapel. It was called St. Saviour's Chapel to identify it with the parish of which it is an integral part. The cornerstone was laid by Bishop Leonard on May 31, 1909, and it was dedicated and ready for use on Sunday, November 28. The Chapel has, therefore, had seventeen years of work to its credit. It has more than justified the efforts made to establish and build it and has brought many families to the Church. Every member of the Church of Our Saviour ought, at some time in the year, to visit the Chapel Sunday School, which is held at 9:30 each Sunday morning. You have no adequate idea of the work or extent of this parish unless you are familiar with the Chapel. It would be a fine thing for every Vestryman to visit the Sunday Schools regularly. How can we expect the Vestry to get any guidance for their very great duties unless they know at first hand the projects for which they have responsibility? And every one is richly rewarded who gives time and attention to children.

The Rev. S. Edward Thompson

It was in 1909 that the Vestry authorized me to secure a curate to assist in our growing work. I invited the Rev. S. Edward Thompson, then rector of Grace Church, Ravenna, to become curate. He accepted and Mr. and Mrs. Thompson moved to Akron in July, 1909, and occupied a house on Mull Avenue near the Chapel. They did heroic service in upbuilding the Chapel Sunday School, and in other departments of our work. Rev. Mr. Thompson remained

with us until September, 1910, when he became rector of Grace Church, Mansfield. He suffered injuries from an accidental fall and after a lingering illness died in July, 1913. He was a devoted and much beloved priest and rector. I at once invited Mrs. Thompson to return to Akron as our Parish Visitor. She came in January, 1914.

At the Chapel we tried various experiments. We had evening service for a time, and then an early celebration of the Holy Communion. We had a week-day industrial school, and a boys' club. But finally we decided to concentrate on the Sunday School, with a boys' club. Of late years, Mr. Wilford Holcomb has given one evening a week to a very active work for boys.

The Marvin Parish House

The story of the Richard P. Marvin Memorial Parish House is most interesting.

With the increased facilities of our new church building our activities began to expand. We used the large Sunday School hall as a playroom for boys and it was filled with basketball players every evening. I realized that we needed a real gymnasium for the boys of West Hill. Our work with boys had proved the need and our ability to care for the work. On January 25, 1907, I issued an appeal to the community for \$2,400 to build such a gymnasium. It was approved by a large group of prominent citizens whose names appeared on the appeal. But it brought no results. So the project lay idle while I was occupied with the Chapel. In 1910 I broached to Mrs. R. P. Marvin the idea of such a gymnasium and Parish House for social purposes, as a memorial to Mr. Marvin. For several months she considered the idea, and invited further comments upon it. Mrs. Marvin finally asked me my idea of the cost of such a structure. I said I thought we could build it for about \$8,000. This estimate later proved not to be so accurate as my estimate on the choir stalls. Mrs. Marvin asked me to consult an architect and I went to New York early in 1910 and consulted Mr. Herbert Congdon. He drew a sketch, according to our suggestions, and sent it on to us with the information that it would cost about \$20,000. This stunned me, but Mrs. Marvin had become interested and invited Mr. Congdon to visit Akron. He did so, and had a consultation with Mrs. Marvin, her son, Alfred P. Lohmann, and myself. The result of this conference was that Mr. Congdon was invited to submit more elaborate sketches.

During the spring the complete plans

were finally adopted, and the contract was let to the Carmichael Construction Company. We were fortunate enough to have sufficient land adjacent to the church upon which to build, and ground was broken in August, 1911. David Atwater turned the first shovelful of earth. The cornerstone was laid with impressive ceremony on October 22, 1911. The address of the day was delivered by Charles C. Goodrich, our Junior Warden, who had come from his home in New York for the occasion.

I must pause somewhere, and this is a good place, to speak of the generosity of Charles Goodrich to our parish. For many years he made a very large subscription to our running expenses. It would scarcely have been possible for us to carry out our projects, and to sustain the work had it not been for Mr. Goodrich's annual subscription during this period. The parish owes him a debt of gratitude which it should never forget. His contributions, totaling over \$50,000, did not go into a structure but into the general expense fund at a time when the parish was maturing and most needed this support.

The Parish House was completed and ready for use about July 1, 1912. The furnishings immediately needed were put in place. It was a building to delight the heart of a rector and congregation. It had cost about \$80,000. It is not necessary to describe it to my readers. But I sometimes wonder if our people realize what a magnificent building has been placed at their disposal. It is one of the best Parish Houses in the Middle West, and a worthy memorial to a great-hearted man.

Great credit is due to Alfred Lohmann for his oversight of the construction and his care that material, workmanship and equipment should be of the very best.

As was most fitting, the first function held in the Parish House was a party given by Mrs. Marvin to her personal friends. As Akron had always been her home she had a large circle of intimate friends among the older residents of Akron. She naturally wished them to see the building in all its freshness and beauty. They gathered on Tuesday evening, July 9, 1912, at 6:30. The rooms had been decorated. The great fireplace in the Common Hall was banked with ferns which served as a background for rare orchids. Supper was served by De Klyns' of Cleveland at seven o'clock in the auditorium. Johnson's orchestra furnished the music. About the small tables was gathered a representative group of Akron's

pioneer families. After supper the guests made a tour of the building and then enjoyed a social dance in the auditorium. It was a notable occasion, long to be remembered.

So the Richard P. Marvin Memorial Parish House was ready for use and service.

On Wednesday evening, July 10, a reception was given in the Parish House to the members of the Church so that they might inspect the building. On Thursday and Friday evenings the building was open to the general public and many persons paid us a visit. The first public function of general interest was on Sunday, July 14. Bishop Leonard dedicated the building and the formal transfer of the gift was made by Alfred P. Lohmann, on behalf of his mother, to the Vestry. George Billow and Charles C. Goodrich made speeches of acceptance on behalf of the Vestry.

The real work in the Parish House did not begin until fall. Mr. Arthur Morley had been engaged as custodian of the buildings and for many years rendered valuable service. We were ready by October first to engage in our work. It was a strenuous time. I had had no experience with so large a building and I felt the very grave responsibility of making it useful.

We began in a rather elaborate way. There was no motion picture house on West Hill at that time, so we began to have pictures on Tuesday and Friday evenings. We found that we were doing a real service for the community. Children came to the Parish House who would not have been permitted to go to the theatres downtown. We made careful selection of the pictures and tried to give a varied program. We discontinued our pictures when the better type of theatres were built in the city.

We opened the gymnasium and established classes. We soon found that the boys were impatient with systematic classes, as most of them had gymnasium work at school. They wanted to do but one thing, play basketball. So for many years we permitted organized groups to play basketball at set hours. Every day, for eight months, from 3:30 to 10:00 P. M., the thump of the basketball could be heard. We were more successful in organizing girls' calisthenic classes in the auditorium, and for several years large groups of girls had regular instruction under trained teachers. We permitted the Auditorium to be used by outside groups, not organized for profit. A few years later we gave social dances to assist

in providing entertainment for the large numbers of young college men who were coming into Akron.

The parish societies always had the first chance to use the Parish House. It would be impossible to review all the activities centered there. We kept count of the people during one winter and we found that a thousand persons a week were coming to the building for one purpose or another. It became one of the best known buildings in the city.

I wish that I might have the gift of an imaginative writer to portray what I believe to be the very remarkable effects of our work upon the lives of countless people. Akron for a time was peculiarly destitute of proper places of amusement. Commercialized amusements were unconcerned about the character of the people who supported them, and the clubs were opened only to the members.

The Parish House offered an opportunity for enjoyment to hundreds of young people whose parents would not permit them to go elsewhere. If I could remember and repeat all the conversations I have had with young men and women about the satisfaction and joy they had in the Parish House, it would be an astounding testimony to the value of our work.

Our Church staff made an effort to become acquainted with these groups. I knew hundreds of people by name, who came to the building. Our curate and parish visitor were untiring in their efforts to secure the interest of these newcomers.

All this work attracted the favorable attention of the community to the work of the Church, and we entered into a period of eight years of remarkable growth and activity. An examination of the membership and Confirmation rolls will confirm this statement. We began likewise to have many weddings, for which the Church is admirably adapted. We had and have now a large number of people who live in simple homes, but the young people in those homes have hosts of friends. Many of them have been active workers in the parish. By permitting them to use the very attractive Common Hall of the Parish House for a wedding reception, we made it possible for every bride in the parish to have a dignified and attractive wedding with less expense than a similar wedding would entail in a home. She could invite all her friends to the Church, and later receive them in the Common Hall. It was an admirable arrangement.

The Parish House has several features of which I wish to make special mention.

The Common Hall was so named because it is used in common by various organizations. The word is found in the New Testament, St. Matthew, Chapter 27, Verse 27. It is a very beautiful room and Mrs. Marvin wished it to be of exceptional beauty to indicate the spirit in which the whole building was erected. The quotation carved in the stone over the fireplace is as follows:

"Here friendship's flame shall find a
glad renewal,
While mirth and kindly chat supply
the fuel."

A portrait of Mr. Richard P. Marvin, painted by Frank Werner, hangs in the Common Hall.

The architect provided a darkroom in the basement for those interested in photography.

The stage of the auditorium is a real stage, with all the equipment, lights and scenery necessary for a theatrical production. I once took David Warfield over the building and he told me that he had many times played upon a stage less completely equipped than ours. We sheltered for several years in the Parish House a group of boys who had a minstrel troupe called "The Troubadours," sponsored by Fred Work. They gave several entertainments upon that stage and many other groups, especially the choir, have, from time to time, used it in dramatic presentations.

Very few people realize the very remarkable view of the buildings that is to be obtained from the roof of the Parish House.

The very spacious study provided for the rector has been the scene of Vestry Meetings, Confirmation Classes, small social gatherings and countless weddings. These weddings were formerly held in the parlor of the Rectory.

I could go on for pages with a rehearsal of our various activities. Only the Parish Staff, in constant contact with the task, realized the enormous extent of the work carried on in the building. On some days, we would have as many as eight different meetings.

Upon the death of Mrs. Marvin it was found that she had placed in bank the sum of \$20,000 as a nucleus for an endowment for the Parish House. This sum was placed in trust by the heirs, for the benefit of the Parish House. Subsequently her sons, Alfred P. Lohmann and Carl A. Lohmann, added securities of a value of about \$10,000

to this fund. Their generosity has given the Parish House an endowment which will maintain the fabric, and provide for its perpetual continuance.

A Retrospect

I have always considered in later years that the year 1913 marked a turning point in the life of the parish. Before proceeding with the history from this point, I would like to retrace my steps and give some personal details, necessary to an understanding of the development of the parish.

One of my earliest ambitions on coming to the parish was to secure some land adjacent to the lot on which the church stood. I felt that the church was in danger of being stifled by adjacent buildings unless we controlled the situation. As early as April, 1900, I brought the matter to the attention of the Vestry. It was not until May, 1901, that the purchase was finally authorized, and we acquired two lots west of the church and 16 feet along the north line for \$1,200. This gave us a property about 160 feet square. The wisdom of this purchase became apparent when, ten years later, we built the Parish House on this lot. Had we not thus early secured the land, we might have been in serious difficulty later.

About 1899, Mr. and Mrs. E. A. Oviatt moved to Oakdale Avenue, and became my next-door neighbors. This was a distinct addition to the strength of the Church. Many an evening at supper time Mr. Oviatt saved me a journey to town for a poor meal, by calling to me from his window to "come over." We gave permission to Mr. Oviatt to use our newly acquired lot for a garden. He raised a liberal supply of vegetables the first year. But he kept constantly saying, "I don't trust a garden next to that church. Just as my garden is right the dominie will advertise a vegetable supper at the church, and goodbye, garden." This joke needed one in return. The next year, I watched my chance. Mr. Oviatt was very fond of onions. He provided a considerable plot for his onion bed. When I saw his man ready to plant the onions, I took a hand and helped in the planting. But I arranged them according to my own idea. When the little green onion shoots appeared on the smooth, black soil they traced the initials E. A. O. in letters eight feet high. Al retaliated one Sunday morning when I was at church, by slipping several months' supply of vegetables into the basement of the Rectory.

Civic Activities

Much as we disliked to believe it, a small Church on the edge of a small town in Ohio is not particularly in the public eye so far as the diocese and General Church are concerned. For the first twelve years of my ministry I was in an isolated position, with reference to Church affairs. I went to Cleveland to the Conventions, and indeed became Secretary of the Diocese, which office I filled for fifteen years. But I rarely saw any of the clergy. For three years at one stretch I conducted service every Sunday morning in our church except on two occasions. I developed the stay-on-the-job habit, feeling that continuity of effort was necessary to the growth of the Church. The community must be impressed with the fact that we were here to stay. At first people would call up to see if we were to have services. I wanted them to get the impression that the Church was having services regularly without fail. So I stuck at home.

St. Paul's Church in Akron was large and well established and if anyone looked to Akron for any purpose they saw St. Paul's first. That was natural. I had many friends among the clergy and laity of Ohio, and in later years was elected four times to General Convention, three times as Dean of the delegation. But on Sundays I remained at home. The sense of isolation grew on me and naturally caused me to make new and closer affiliations with the people of the city of Akron. I accepted a position on the Board of the old Union Charity Association, and served during the period in which Col. George T. Perkins built Grace House, for social work. I was active in the conduct of Grace House, until it was turned over to the Y. W. C. A., which now occupies that building. Later I served on the Library Board for several years. About 1910, I was tempted to try my hand at writing. I wrote an article entitled, "The Ministry; an Overcrowded Profession," and sent it to the *Atlantic Monthly*. I considered the *Atlantic* the most difficult goal to shoot at. One of the many thrills of my life came to me when I received a letter from the *Atlantic* accepting the article, and inclosing a check for fifty dollars. This was the first of my literary efforts of which I shall speak elsewhere.

The Strike of 1913

By 1913, I had been fifteen years a resident of Akron. In that year came an occasion for public service that rarely occurs to a man in the ministry. In February, 1913, many of the rubberworkers of the city went

on a strike. It would take a volume to review the incidents and occurrences of that strike and I shall not attempt it here. The I. W. W. organization sent its leaders to Akron to foment trouble and to conduct the strike. The whole city was in confusion. We had a very high grade of workmen in our shops, for the most part, but they were misled by outside leaders, and became panicky. The alien element encouraged acts of violence, and home workmen were threatened. For safety they remained away from work. The situation was extremely serious and at any moment the I. W. W. might cause bloodshed. They had employed intimidation to achieve their ends.

For a week or ten days the community was stunned and bewildered by the unfamiliar situation. The merchants were beginning to suffer, and they saw that public opinion must be crystallized and made effective in the crisis. There were really four elements in the situation. The industries, the reliable working men who had been misled, the public, and the small but active and vicious group of agitators who were exploiting the situation to their own advantage, and who momentarily had the attention, and indeed some support, voluntary or otherwise, from large groups of working men.

A group of merchants invited me to a meeting at the Hotel Portage on Saturday evening, February 22, after the strike had been in progress about ten days. I discovered later that they wanted a leader for a citizens' movement, who would not have any obvious material stake in the issue. At that meeting we organized the Citizens' Welfare League, and adopted the principle of upholding law and order. Each of the twenty men present agreed to secure the attendance of twenty-five men at a meeting on Sunday afternoon. They did their duty and five hundred citizens met in the G. A. R. Hall on Sunday afternoon and organized. A committee of eleven was formed, and I was elected President of the organization. Each of the five hundred men agreed to enroll ten men in the League before Monday noon, and report the names. By the time the newspapers were on the streets on Monday afternoon, we had six thousand citizens enrolled in an organization to uphold law and order in Akron. That was our answer to the I. W. W.

I hope I shall never again have to go through such a turmoil as followed for the next six weeks. In a sense the Citizens' Welfare League was a neutral body, trying

to compose the strike. But because of the nature of our attitude to the I. W. W. we seemed to be hostile to the workmen, and because of our inexperience we must have seemed like meddling outsiders to the industry. We could easily make a mistake that would cause more trouble.

I must not let my pen run on, because I could write for hours about the strike. This is not, however, a history of Akron, so I will go on to the main point. I examined affidavits in the hands of the rubber companies and discovered that acts of violence and intimidations were being offered resident Akron workmen. I asked the Mayor to swear me in as a special police officer, and I summoned one thousand men from our organization to come to the Mayor's office and be sworn in. They came—merchants, lawyers, doctors, bankers and citizens of all kinds of occupation. We organized this force and set out to protect the Akron workmen from the violence of the alien element. We patrolled the streets in automobiles from five to seven in the morning, and from 4:30 to 6:30 in the evening, and at other times as necessary. We assisted the police in a pitched battle on the streets, with a big group of I. W. W.'s led by Haywood himself.

It was a victory of the moral forces of the city over lawlessness. When law and order were restored the industry and the Akron workmen readily composed their differences, and the city was at peace again.

The experience was to me both interesting and valuable. It was invigorating to share with the police force, and the men of the city, the dangers of the situation. It brought me into contact with a side of life rarely open to the clergy. I absorbed wisdom from the lips of Chief Durkin and Sheriff David Fergusson. And to have the control of a thousand men was different from running a Sunday School class. I enjoyed getting into my old clothes and getting up before daylight on a cold morning to make a tour of the centers of activity.

Perhaps the chief effect of my activities was to bring to me a realization of how much I was attached to Akron and its people. I had met Michael O'Neil as a customer of his store. But a new bond was created when Michael O'Neil put on a badge, and went out into the streets with our citizen police, to uphold law and order. Our handshake had a different quality after that. And this was true of hundreds of men. I felt then that Akron was my home town. And so it is. I felt that I would

never leave, but would find some nook in Akron in which to spend my old age, after the day's work was done. My interest in the city became only second to my interest in the parish.

But a second consequence of real value was the publicity which necessarily came to the Church and parish. We began to receive many new members. A very surprising number of substantial men were confirmed. The congregations had more men than women. It was shortly after this time that we reached a total of more than one thousand communicants. The Church enjoyed a few years of real growth and relative prosperity.

It was in May, 1913, also that the Diocese of Ohio had its annual Convention as the guest of our parish. Thus the delegates saw our Parish House, and had a glimpse of Akron. It was in our Parish House that Bishop Leonard delivered the address in which he asked consent of the Diocese for the election of a Bishop-Coadjutor. Consent was given and in October a special convention was called which chose Bishop DuMoulin.

A Trip to Europe

I was worn out with the strenuous activities of the long winter and in 1913 I went to Europe again, this time in the company of Crannell Morgan. Mr. Morgan had been one of my earliest friends in Akron, but I had been unable to interest him in the Church until after ten or twelve years of friendly acquaintance. He was finally confirmed in 1913, and became one of the Church's staunchest friends and helpers. During our journey across the ocean, I had many a long talk with him about the prospects and policy and program of the parish. We were joined in London by Rev. Thomas R. Hazzard, a friend of many years' standing, and we had a long, delightful journey together. As a result of the frank talks, and of my opportunity to consult deliberately with two interested men, there was planted in my mind the seed ideas which very soon after my return took definite form, as a goal toward which to aim.

It may seem futile to rehearse old ideals but the purpose I formed about this time guided my parish policies for so many years, yes, even up to this very day, that I feel that the parish should understand that purpose. I do not believe that I ever before put it into print; although I made known to a number of people in conversation the direction of my thoughts and plans. So I am going to dream again, this time in print.

The Vision of the Future

I realized about 1914 what a great city Akron was destined to become. I realized that it would expand westward and to the southwest with great vigor. Our church at the corner of Oakdale and Crosby would, in years to come, seem downtown. Our people would go westward.

I had long watched the struggle of our mission stations in the Diocese, and I realized how difficult it was for a mission to grow and prosper without the aid of a neighboring parish. Our general system did not usually provide for parochial missions, or a mission attached to a parish, but for a diocesan mission to be supervised by the diocese. It became my firm conviction that in Akron the best type of mission was a parochial mission. The parish would take pride in its ecclesiastical child. Moreover, many persons would be willing to give generously to an enterprise that they could see. Persons not affiliated with the parish would give to a local Sunday School, if the enterprise had as its sponsor the local parish with its influence and prestige. The history of small mission stations had amply justified my conviction as to the value of parish oversight of missions.

Inasmuch as my field of responsibility was to the west of our parish in Akron, I outlined a program which I believed could be accomplished in about ten years. I hoped that we could establish two centers of work, one at Fairlawn and one on Copley Road near Hawkins Avenue. As early as 1915 it was evident that these sections would have enormous populations. I had the vision of three co-operating parish Churches, mutually helpful, and under one general leadership. Instead of three Churches in competition, we could have three in co-operation. One parish paper could serve all three. One worker with boys could visit all three. An educational leader could train all the teachers in the three schools. In each church a vicar could be settled in charge of services and pastoral work. The strongest of the three financially, could assist the weaker. Efficiency, economy and extension of work would be achieved.

I thought that my very extended knowledge of the field, and my wide acquaintanceship in the city, could be best utilized, after a time, in general oversight as rector of the parish having three local congregations. I knew that if I had to keep on doing details that I would squander my time

and strength in secondary matters. It would take time and patience to enlist the help and interest of men and women who could give substantial support. But when such support came it would justify years of patient devotion. This had been demonstrated with the gift of the Parish House. The Episcopal Church with three congregations could have fine Sunday Schools, satisfactory equipment and local appeal.

Because of this program I did not urge the enlargement of our church building. For ten years I have felt that our seating capacity was too small, and it has been a real handicap. It is true that except on Easter and special days we sometimes have had unoccupied pews. But I am absolutely convinced that with fifty per cent more pews we should have had fifty per cent more people in them. I had hoped that someone would be prompted to build a chapel, adjoining the church on the west, which would have increased our desirable seating capacity. But the depression came upon Akron just in time to cause a great fear of expenditure. So we definitely abandoned some present advantages for the sake of the great future opening before us.

But I was in this dilemma. If I gave publicity to my vision of a great parish with three congregations, the people would perhaps be disturbed by the size of the program, or the ambitious would be impatient to realize it without being willing to undergo the long course of preparation necessary for its achievement. It is hard to persuade a large group to act on a policy which forgoes present advantage for the sake of a goal ten years distant. I did tell the members of my Vestry of my dreams, so that they knew what was in my mind, and I began the slow process of educating the people to the idea of our responsibility westward.

The First Step: The Fairlawn Lot

But the important thing was to take some steps toward the realization of the goal. Even these were delayed by the war. But in 1918 the Vestry undertook the purchase of a tract of land at Fairlawn. It was the first step of the larger program. As a result of this courageous move on the part of our Vestry, we have today a splendid building site at Fairlawn. It consists of one entire block of about three acres, bounded by four streets, on the south side of Medina Road, about opposite the east end of the Fairlawn Golf Course. Scarcely a Church in Ohio has such an ample and well located bit of property. I do not know of a

parish that has had the foresight to purchase such a tract, for the future good of the Church, at a sacrifice of every possible parochial luxury, and of some conveniences. But the future will justify our action. I hope with all my heart that that lot will remain consecrated to the Church for all time as a monument to the wisdom and foresight of our Vestry of 1918. I hope that it will be an example to the whole American Church of a quality of alertness which our general Church so badly needs. Our general Church weeps bitter tears and utters loud groans over its failure to meet its opportunities, and to grow. The very reason for its lament is its lack of vision, and its sluggishness in acting for the future. Much of its so-called missionary zeal is panicky but belated effort to avert the disasters brought on by failure to act promptly at the proper time.

The Episcopal Church in Akron should have at least one commanding site for a worthy church. Our two parishes, although well situated for our work, will in time be either surrounded by business, or by deteriorating neighborhoods. The Church should have at least one location where for centuries it will dominate the surrounding territory. The lot at Fairlawn is such a location, and a church built there will be forever free from encroaching business, and will be a surpassing feature of the landscape. It will serve the surrounding territory for miles around.

And more than that. This magnificent lot at Fairlawn will be an example of the result of real vision, and of the deepest and most substantial missionary zeal and consecration. Our people should visit it and walk over it and take pride in it. As the years roll by and Fairlawn becomes one of Ohio's most attractive residence sections, we may take the greatest satisfaction in our share in planting the Church so early, and so substantially. There will be ample justification of our sacrifices for the future, and we may well be proud of the prophetic spirit, and missionary interest, of our people who as early as 1918 saw the possibilities of that great section.

The set price of the Fairlawn lot was \$15,000. We have had to pay at least \$2,500 additional as interest. But during the intervening years, and in spite of hard times, we have so reduced that debt, that today it is only \$2,000. And the lot on Mull Avenue, owned by the Church, but not needed, will be sold to liquidate the debt of \$2,000 on the Fairlawn lot.

War Activities

But unforeseen events arose and placed immense obstacles in the progress of my plans. Our country went to war in April, 1917. I was immersed in war activities. I was on the Mayor's Council of Five, to consider the special effect upon Akron of the war, and to upbuild agencies of co-operation with the Government. Acting under instructions of this Council I organized the Akron Home Guard of a thousand men, and was Colonel of the Home Guard Regiment for the next two years. Life was very strenuous. We established a camp at the Akron Water Works reservoir near Kent, and during the war protected our water supply. Each member of the Guard gave one day of twenty-four hours, each month in this service. Upon me fell the duty of raising the money to maintain the camp, as well as the duty of the Chief Officer of the regiment. I had many able assistants and the Akron Home Guard had an honorable record of citizen service. But the strain was very great, and in the summer of 1918 I suffered from a nervous breakdown which made life miserable for two years. The Vestry gave me a leave of absence early in 1919 and with my son David I went to California for two months. By 1920 I was in condition to go forward with my program. But two things intervened to affect my plans. One was the Nation-Wide Campaign which for a time diverted our efforts to other fields, and the other was the business depression which seriously depleted our resources and made it necessary to postpone our westward effort for an indefinite period.

The Nation-Wide Campaign

The National Church had aroused itself to the need of expansion at the General Convention in Detroit in 1919, and had organized a Nation-Wide Campaign. Every parish was to be asked to raise a quota. Our Diocesan Committee, realizing the rapid growth and great need of Akron, sent me written instructions (still in my possession) to raise money in our parish for the needs of the outlying districts of Akron. "Akron Money for Akron's Needs" was the slogan. They asked of our parish \$34,500 to be paid in three years at the rate of \$11,500 a year.

This was a stupendous sum for us to raise. It was almost the equivalent of our annual budget. We were already under the obligation to raise \$15,000 for one missionary enterprise, the Fairlawn lot. To divert

any additional money at that time meant a distinct postponement of equipment almost vital to our own parish growth. It was a serious situation. But we determined loyally to stand by the national enterprises. And we determined to act promptly and with an offer of money that would make possible some immediate results in the most promising field for the extension of the Church that existed in America, namely, Akron, a city of more than 200,000 population and with only two parishes.

We faced the problem and began our effort, according to instructions from headquarters. It was obvious that the two outstanding immediate needs of Akron were in Firestone Park and Goodyear Heights. For reasons which I have not space to relate, it seemed advisable for us to be perfectly definite in our appeal and to offer to help the work in the section in which the Diocese was obviously interested at that time, namely, Firestone Park. Our Vestry sent a signed offer to the Diocese, underwriting \$20,000 for Firestone Park, with the understanding that the money would be available as soon as needed, this amount to be credited as a payment on our quota of \$34,500.

But at the meeting in Cleveland at which this offer was made objection was raised that the money should not be designated for Akron. In vain I pointed out that we had acted under Diocesan instructions; and that Firestone Park was probably the most outstanding section in the Diocese in which a strong mission could be successfully launched. The Diocese temporized, and the matter was laid on the table, where it remained for nearly a year, when we were forced to withdraw it. For within that year the depression in business struck Akron. It was a very sad and trying period.

It must never be forgotten that our parish had the honor to be the first in our Diocese, and one of the first in the land, to respond with an offer of substantial support for an urgent and specific need, when the Nation-Wide Campaign Committee issued its appeal. That that offer was not taken, and that later we were unable to duplicate it, were matters beyond our control.

It is laughable to recall the predicaments into which a man's very loyalties may lead him. I was in one of them from 1919 on. All my ministry of twenty years I had been a missionary for the Church, with zeal for its growth, and jealous of its opportunities.

I had refused larger parishes, and at least four times prevented friendly disposed persons from submitting my name to conventions about to elect bishops, in order that I might remain a missionary rector in our small but progressive city, in the very heart of our land. For many years I had been calling our parish a laboratory, for experimentation in Church extension and education, in the most obdurate section of the country, the Middle-West. I studied the condition of the Church, and I gave the best part of many years to arduous efforts to create tools and methods by which every parish and mission should be benefited. If anyone ever had the urge to missionary effort, I had it. But it was not a blind zeal for outworn methods whose futility was so apparent. Times had so completely changed and populations were so constantly shifting that the old type of mission in our land was as fruitless as the stagecoach would be as a means of transportation. Stagecoach missions in all parts of our land were a drag on the Church and the despair of the clergy. Because I had the frankness to say what numerous clergymen thought, and because my parish was at the same moment caught in the economic depression which overtook Akron, I was in the curious predicament of appearing to oppose the forward movement of the Church, when, as a matter of fact, I was more concerned about it, and had given more work and thought to it than to anything else in my ministry. It required, however, some fortitude to say that our missionary methods needed an overhauling and a national appraisal, and to say it at such a time. But several bishops and a large number of clergy gave me enormous encouragement, and others were very sympathetic. But it was a position which subjected one to criticism, and I received it. But our Vestry and people were loyal and discerning and realized that we were doing a real missionary work among the countless newcomers to Akron.

The Business Depression

But it was utterly impossible to ignore the fact that the depression which had engulfed Akron was threatening our parish, and it was in danger. We lost many splendid "seasoned" families and communicants. It is difficult for the average person to realize that when we lost a communicant whose pledge was \$500 a year to the Church, it required an approach to at least forty new families to secure interest and sufficient pledges to replace the one lost.

And we lost at least eight such substantial contributors, and many others. The changes in the parish may be realized by this statement: On the mailing list of 1915 were 504 entries, of families or individuals. On the mailing list of 1925 only 66 of the 504 entries remained as supporters of the parish. It had become the duty of our staff not to upbuild one parish, but to upbuild a new parish every few years.

This is not the place to rehearse the details of the depression in Akron. But it would be difficult for anyone outside of Akron to realize the extent to which the depression affected the capital structure of our citizens, their income, and their resources. Moreover, it made everyone exceedingly cautious, and enterprises depending upon public generosity had difficult times.

Our parish seemed to suffer to an unusual degree. I talked with a number of ministers in Akron and found that they experienced only mildly what we experienced acutely. The same was true elsewhere. The storm seemed unusually violent in our parish. Within a period of five years we lost, by the death or removal of people or by cancellation, pledges that totaled the enormous sum of \$17,000 a year. That sum is more than our annual regular parish budget. We gained in the same period, new pledges to the amount of \$1,872 a year. That made a net loss of more than \$15,000 a year, accruing over a period of five years. By all the laws of economics we ought to have been swept under into absolute bankruptcy. But we were saved from that by several favoring factors. We had no debt upon the Church. The losses did not come all at once, so that in some portion of the five years we had a part of this income. We had our budget cut to the bone. And we operated economically and carefully. But we had not a cent for extras. And we had to face the fact that if the rate of loss continued for two or three years more we should have to face the disbanding of our staff, or a big annual deficit. I had always said that we must live within our means, and have no deficit on the annual budget. In no year of my long rectorship had our total income fallen below our regular budget. I realized that when such a deficit occurred it was a sure sign that either the leadership was failing, or the people were unconsciously expressing their lack of interest in the Church as it was. For we had enough people to avert a deficit if everyone would

faithfully give according to his ability. But the support of every person was needed, every single one. I found, when I talked with some of the non-contributors, that they had left my appeal unheeded because they understood that the parish had plenty of support. It is true that if we had lost no people, and had each person continued his support at the maximum of his pledge, we should have had a surplus for the advance program of the Church. But our losses made every contribution a necessity. The well-to-do were, as a whole, doing their full duty. It was the support of persons who might give from ten cents to fifty cents a week that was needed. We tried vigorously to make this clear but it was hard for such possible contributors to realize that their contributions made any difference. It was hard to impress upon the people that we should and could have two hundred new contributors averaging twenty-five cents a week. This would give the parish \$2,600 a year more and turn the tide for us. In 1925 we faced an actual deficit, the first in my rectorship. It was not large, but it was significant. I pondered deeply over the matter.

The difficulty seemed largely personal. I have never been successful as a money raiser. I have always had a deep aversion to asking people for money. I could do it on paper, in a general appeal, or in the Parish Messenger, but not face to face. I could no more go out and raise \$100 in the parish by asking ten men to give ten dollars apiece, than I could go down to the corner of Howard and Market and stand there, hat in hand, for contributions. I could not do it at a public service of the Church. Both from principle and from personal aversion, I never made an appeal for money for the parish at any service of the Church. The situation was unusually delicate for me, because of my long relationship with the parish. I had invited most of the people to become members of the Church. I had used every proper persuasive agency known to me to enlist them in our work. Then to use personal pressure to secure money from them was so distasteful to me that it became impossible. Consequently my personal efforts in this direction were ineffective.

So I had to leave this largely to our Vestry. I assisted in formulating plans of campaign, and I did an immense amount of labor in the financial department of our parish. When the adverse tide set against us I was powerless to use personal pressure.

But how good and generous many of the people were! I shall never forget the sturdiness with which a group of generous-hearted people stood by the Church in this crisis. They made and paid pledges quite in excess of what would have been their fair share, had the parish not suffered from so many removals. I must not mention them by name. But the consciousness of having been super-loyal during a great need should be to them a great satisfaction.

Depression in Business

The depression in business affected the support of the organizations banded together in the Better Akron Federation. I was called upon to be Chairman of the campaign for funds for the Federation in 1921. It was a most difficult task to raise the amount needed. But hundreds of workers sprang to the assistance of the Campaign organization, and gave their whole time to the work. I am sorry that space does not permit me to mention the names. But I must speak of two men who did some very exceptional work in that difficult campaign. They were Crannell Morgan and Bert Polsky. Crannell Morgan was one of my vestrymen. Bert Polsky, as well as his brother, Harry, and his brother-in-law, Dr. Morgenroth, had been for fifteen years my good neighbors and warm friends on Oakdale Ave. With all of them good citizenship was an exalted virtue. But both Crannell Morgan and Bert Polsky realized that I was heading a campaign for which many had predicted failure, and inspired by a desire, as true friends of mine, to avert such a disaster, they did some exceptional and painstaking work, the effectiveness of which crowned the arduous labors of the whole campaign organization with complete success.

The whole experience from 1918 was good for me. To have had smooth sailing would have been fatal to progress. The distress of the situation was a challenge to ingenuity and to thought.

"The Episcopal Church"

Early in the year 1915 occurred one of the most interesting experiences of my parochial ministry. Mr. Fred M. Harpham came to me one day and asked if I would be willing to have a conference with a small group of men. He said, in substance:

"A few of us have been having some serious talk about our Church connections. We are adrift from the churches in which we have been brought up. They do not seem to meet our needs and we cannot be

quite satisfied in them. We do not agree with their points of view and we do not seem to have the experiences they think necessary for sincere Church affiliation. We have families of small children and we feel that we have a responsibility toward them that is becoming urgent. We are not accustomed to the practices of the Episcopal Church and we are not at all certain that we could adjust ourselves to them. But we wish to know more about it. We are open minded and really desirous of getting this matter settled. Would you be willing to meet with us and tell us more of the Episcopal Church? We would like to see your samples," he added, with a smile.

You may be sure that I was quite as eager as he to have such a conference and I invited the group to come to my study on the following Friday evening. To prepare for their coming I drew up a typewritten outline of the whole subject, beginning at the very foundation of religion with the question, "Why do we think of God as a Person?" and proceeding through the history of religion, of the Church, the place of the Bible in the Church, the value of the creeds, the Sacraments, the Prayer Book, the historic Ministry, the practices of the Episcopal Church, the obligations of Church membership, and the general attitude of the Church toward the thought of the day.

On Friday night they came, a splendid group of young men of affairs, holding responsible positions in the industrial life of Akron. They were Fred M. Harpham, A. G. Partridge, Fred J. Palmer, Mark F. Murdock, and Charles B. Akers. I had known them for many years. I gave to each a copy of my outline and asked them to read it. The discussion then began. I asked them to be perfectly frank and to say what they desired to say, without hesitation.

That conference lasted until midnight. They then proposed that we meet the following week at one of the homes, and that their wives be invited. This was done. At the next meeting I reviewed the material covered in the previous conference and we proceeded to discuss the entire outline. We had five or six long meetings together. The members of the group were frank, sympathetic, intelligent, and desirous of having the difficulties met. The result was that they were all in my next Confirmation class. They became staunch workers in the parish. Those families remain today among our most loyal supporters. Four of the five men have become Vestrymen of the parish.



The west side of the Church, in 1910.
Upon the tennis court in the foreground, the Parish House was erected.



Marvin Parish House.



The Primary Department in 1916.



The Vestry in 1907.

Rich Tomkinson, James Rutherford, H. L. Wilson, the Rector, A. P. Lohmann, R. R. Bowman.
E. C. Tibbitts, Arthur Morley, Geo. W. Billow, C. C. Goodrich, D. E. Cranz, P. D. Hall.

This was a very illuminating experience for me. I learned as much, if not more, from them than they did from me, because I learned the attitude of thoughtful men and women toward the Episcopal Church. These conferences crystallized the instructions of many years, and the work of persuading people to understand and enjoy the Church. I realized that nearly every stranger to the Church had the difficulties, objections, and perplexities disclosed in these conferences.

I made up my mind that I would conserve the results of our many hours of discussion. So I wrote a book which embodied the essential features of our conferences. It is entitled "The Episcopal Church; Its Message for Men of Today." This book of instruction was a frank effort to persuade people to affiliate with the Church. I chose the literary form of a conversation among four men, as this permitted flexibility of statement and some lightness of touch. The book was first printed locally, and then published by the Morehouse Publishing Company of Milwaukee. The book met with unexpected favor in the Church and is now widely used. More than 45,000 copies have been sold by the publishers.

My literary work from 1916 to 1923 consisted mostly of magazine articles and articles for the Church papers. For seven years I contributed a column each week for the "Witness." My scrapbook of fugitive work of this sort is the equivalent of two fair sized volumes. In 1923, the "Word-Map of the Old Testament" appeared and in 1924, my book on the Cumulative Endowment of Churches.

Kenyon College

It was a great satisfaction to me to be so near to my alma mater, Kenyon College, at Gambier, Ohio. I had spent seven years of my life on the "Hill." I have gone often to Gambier and have maintained my warm friendship with members of the faculty, Dr. Streibert, Dr. Davies, Dr. Peirce, Dr. Watson, and Dr. Smythe. The present Dean of Bexley Hall, Dr. Byrer, was a fellow student of the seminary. It was in Gambier also that I have been able to renew my friendships with college mates and fraternity brothers of Beta Theta Pi. My son David also became a Kenyon man and a Beta.

The Bexley men have been successful in the ministry. At the General Convention at New Orleans I gave a dinner to a group of Kenyon men, all close personal friends.

Three were bishops, Robert Harris, Charles Reifsnider, and S. Arthur Huston; two were deans of cathedrals, Arthur Dumper and David Thornberry. We had a wonderful evening together.

Another Kenyon man and fraternity brother, Jay Dimon, married my sister. With another Bexley man, Thomas Hazzard, I have maintained an intimate friendship. Of the faculty Dr. Streibert has been my closest friend and we have spent many days together each year. All of our curates have been graduates of Bexley Hall.

The parish has had four curates, Rev. S. E. Thompson, Rev. Oliver Crawford, Rev. Milton Kanaga, who brought to our work a faithful contingent from South Akron, and our present curate, the Rev. Charles T. Hull, who was confirmed here and entered the ministry as a candidate from this parish. Mr. Hull's ministry among us has been characterized by energetic activity, loyalty, exceptional ability as a speaker, and untiring devotion.

The story of a parish is not merely the narrative of outward events. There is an inner history of even more importance. And the story of my rectorship is not merely a chronicle of calls, Baptisms and Confirmations. It has had a wider scope than that. I believe that our parish today has an opportunity to make a unique and impressive contribution to the Church in this land. To trace the history of the events and conditions which led up to this opportunity seems necessary to any complete understanding of it. I should frankly admit that I have no expectation that this narrative will be of interest to any but the friends of the parish for whom it is written. But I do venture to hope that it may stimulate a devotion on their part to the program upon which I spent so much time, thought and labor.

Our National Council

We must retrace our steps to the year 1918. Our national weekly paper, the New York "Churchman," invited me to write an article entitled "Reconstruction After the War." I worked hard on this article, and made a study of the condition of our Church in the United States. It was quite apparent that our growth was confined to a relatively few parishes. In a series of four articles in the "Churchman" early in 1919, I advocated a National Administration for our Church. At about the same time I published articles in other Church papers setting forth the conditions that faced us.

Just before the General Convention in Detroit, 1919, I published a pamphlet which incorporated all of my articles on this subject, and I sent this pamphlet to every Bishop, and to every deputy to the General Convention. This pamphlet reinforced a movement, already started from New York, for a national administration. At the General Convention (Detroit, 1919) legislation was enacted setting up our present Presiding Bishop and Council. My own share in this legislation gave me increased interest in our national affairs. But I had to work in isolation. I was not a member of any official board. So I had to depend upon writing to achieve results.

During the years from 1919 to 1925, three national problems absorbed my interest and attention.

National Church Problems

The first was the question of religious education. We have the very valuable Christian Nurture Series in the Church, but I felt that something else was needed. The fundamental facts of our Church's life and practice should be separated from the large mass of material in which they were held in solution, and presented in an attractive manner. So I prepared an instruction on the Church Year, and arranged it in the form of a game, similar to Authors. They were well received in the Church, but the cost of distribution was so great that I found myself personally backing the whole effort and I had to discontinue it.

About this time, also, there arose the controversies concerning the Old Testament. I wrote a book which was a summary of Old Testament history, a guide to the literature, and a survey of the important features of the period. I called it a "Word-Map of the Old Testament." It was an effort to give a panorama of the important elements of the Old Testament. It was intended for use in Bible Classes and for home reading.

My second absorbing interest was in the difficulty, quite obvious, of trying to propel the Church, with the very great obstacle of an intricate Prayer Book service confronting newcomers at the very beginning of their interest. I believed that this obstacle could be overcome by a reprinting of the Prayer Book services, with plain directions for the newcomer, instead of the complex rubrics. I wrote about this frequently in Church papers, and prepared such a book, in leaflet form for use in our services. In 1923 I had been appointed on

our National Commission to revise the Prayer Book, and I brought up the matter at a meeting of the Commission at Swansea, Mass. There was so much general interest in the subject that at the General Convention at New Orleans in 1925, the Prayer Book Commission was authorized to prepare such a book of services to be submitted to the General Convention to be held in Washington, D. C., in 1928. At a meeting of the Commission held in New York in April, 1926, I was appointed chairman of the Committee to prepare such a book. Thus my second great interest has found a field of action.

The A-A Method

The third absorbing interest arose from the distressing financial problems which our parish faced. An investigation into the state of the Church disclosed the fact that many parishes, once prosperous, were in difficulty. The fact was that prosperous members had removed, and were not adequately replaced by newcomers.

It is not possible to review the whole subject in this brief history. But in the fall of 1923, I had an idea which became the center of careful thought and attention for six months. By that time the idea had evolved into a method for the progressive financial security of parishes, and I was ready to give it a trial.

The idea in its simplest form was this: Every member of the parish should be enrolled as the personal founder of a distinct individual endowment, to which he would make thank-offerings from time to time, throughout his life. These gifts should be placed in trust perpetually, and the income given to the parish.

From time to time a book of remembrance would be printed in which the names of all founders from the beginning would appear. Endowments as memorials for the departed could be established in the same manner.

The Endowment Method has four basic features:

(1) Every endowment is personal and individual and bears the name of the founder, thus securing perpetual recognition of his affiliation with the parish.

(2) Every gift to one's endowment is voluntary. There is no pledge. But to be effective each founder should make at least four gifts a year to his endowment.

(3) The gifts become a principal sum, put into trust perpetually, the income only to be spent by the parish.

(4) At intervals the book of remem-



The Choir about 1906.

Top row: Harry Wilson, Rich Tomkinson, Will Smith, Joe Tomkinson, Clarence Patterson, Burdette Maxson, Orrie Hoerger.

Second row: Arthur Reynolds, James Hackett, Ella Chapman, Maud Maxson, the Rector, Emma Hackett, Harry Fauver, Arno Sigel.

Third row: Kittie Caldwell, Louise Seybold, Helen Reynolds, Mary Fitch, Mrs. Arthur Morley, Sarah Fitch, Rose Morley, Elsie Seybold.



Maud A. Maxson,
Choir Leader and Organist since February 25, 1900.



The Choir in 1920.



The Study Class about 1912



St. Mary's Guild, 1926

Mrs. Fink, Mrs. Spencer, Mrs. Everett, Mrs. Bowman, Mrs. Jarvis, the Rector, Mrs. Sabin, Mrs. Richard, Mrs. Alden, Mrs. Latham,
 Mrs. Morley, Mrs. Schuler, Mrs. Hackett, Mrs. Perkins, Mrs. Bunnell, Mrs. Billow, Mrs. Wilgus, Mrs. Jackson, Mrs. Seybold,
 Mrs. Caswall, Mrs. Cole, Miss Eichholtz, Mrs. Hawkins.

brance containing names of founders and the names of persons departed, for whom endowments have been given, shall be published.

The Endowment Method was inaugurated in the parish on March 29, 1924. It began with a gift from the Rector for his family, followed by gifts from George W. Billow for his family. I made no public announcement of it at that time, but began to explain it to the people individually or in family groups. I thus began to enroll them in support of the method. I believed that a personal interview was more satisfactory than merely a general presentation to the congregation. The plan met with enthusiastic initial support from the people to whom I talked. I worked for an entire year on this method and on the first anniversary of its founding, I had enrolled 812 persons. I then felt prepared to make a public announcement, which I did at a service of the Church. On May 31, 1925, the method was formally inaugurated at a service of the Church and addresses were made by F. M. Harpham, E. C. Turner, F. B. Burch and H. W. Fauver. A statement prepared by H. E. Andress was read. About 450 founders made gifts on this day.

I continued my effort to enroll the people and by January, 1926, we had a thousand names. It was a very arduous task to present the method individually, but I felt that success depended upon the opportunity of people to ask questions in regard to its operation. I had to make it plain that large gifts were welcome but were not the main hope and expectation of the method, but that gifts of \$1.00, or even less, if given with regularity would accomplish the great purpose we had in view. The most difficult part of my task was to persuade people to make the initial payment of a small gift.

I feel like emphasizing again and again the fact that the success of the whole method depends upon each person making at least four gifts a year of no matter what amount. Two days have been established in the parish for adding to the Endowment fund—Whitsunday of each year and the Sunday nearest November 19, which is the anniversary Sunday of the parish. The founders may select other days for the two other gifts according to their inclination.

The method provides that whenever an individual endowment reaches the sum of \$10.00 or more, the name of the founder is entitled to perpetual recognition in the book of remembrance. It was found necessary to set a minimum limit or otherwise

the book of remembrance would include those who, having made one small gift, had failed to participate further in the method and could not possibly be considered the founder of an endowment, but only a donor of a single gift or two.

As I write these words, on September 1, 1926, an examination of the records shows that 162 persons have made gifts of \$10.00 or more. Those who have made gifts which today total less than \$10.00 number 565 persons. Memorial Endowments have been established for 78 persons. Six organizations have established endowments to perpetuate their name. The endowment foundation thus created has reached today a total of \$9,752.25. This is a very substantial result.

I published a book upon the Endowment Method which has had wide distribution throughout the country and many parishes have adopted it. Upon invitation, I made addresses upon the subject or held conferences concerning it in Chicago, Philadelphia, Washington, Pittsburgh, Springfield, Mass., Olean, N. Y., New Castle, Pa., Dayton, and several other places in Ohio.

I feel that I should impress upon our people my own conviction, that this individual endowment method is the most fruitful idea that has developed in my mind from my long experience in my ministry in Akron. It required a very unusual set of conditions for the development of such an idea. It required, first, a rectorship of sufficient length for the rector to grasp the disadvantages caused by a shifting constituency. It required a study of the growth and decline of parishes, and it required, furthermore, a period of financial loss and depression so that the need for the method would become apparent. The method provides for the constantly increasing momentum of the work of the Church. If my ministry had resulted in nothing else but the discovery and application of this principle, I should have felt that long years of labor had been justified.

I wish to impress upon our people, also, that they have a very unique opportunity to be of service to the entire Church in our land by being faithful to the method. Persevering loyalty to the method in this parish over a period of years will be a far more striking demonstration of the efficiency of the method than anything I could write or say about it. It is perfectly obvious that it seems, at the start, to be slow and relatively unproductive and not in accord with the high pressure conditions of

this day and age. Consequently, its appeal must be to those who have prophetic vision of the needs of the Church of the future, or who are convinced by the actual experience of the method in a parish. I would appeal to each one of our people to make four gifts a year to his endowment. No matter how small the sum may be, the accumulative effect of a thousand persons making these gifts will result in a splendid and perpetual support of the work of the parish. And I feel that I may safely assert with all positiveness that such an endowment is going to be necessary for the parish in the future. There is a pathetic and lamentable history connected with many parishes in our land because of the lack of such foresight.

Very rarely does a parish have the opportunity to do a piece of constructive work which will fortify its own future and work, and at the same time point the way to countless other parishes for their security. I consider it the most important contribution which this parish can possibly make. It depends, however, upon the willingness of each individual faithfully to do his part.

The James H. Andrews Endowment

It was in October, 1925, that the parish became the beneficiary of a princely gift. Mr. James H. Andrews created a trust fund for the charitable, religious, educational and social work of the parish. The trust foundation consisted of five hundred shares of the common stock of the Quaker Oats Co. Very wisely Mr. Andrews provided that no part of the income should be expended for salaries, maintenance expenses or repairs. This statesmanlike provision makes it impossible that this endowment should, in the future, relieve the people of their responsibility toward the general budget of the parish. The vast field of effort for which the income may be expended will double the usefulness of the parish.

Mr. and Mrs. Andrews have been devoted members and constant attendants of the Church of Our Saviour. Mr. Andrews, one of the founders of the Quaker Oats Company, has been one of Akron's most public-spirited citizens, and has given generously of his time and money to many civic projects. I feel that I may properly, in this narrative, make mention of another of Mr. Andrews' characteristic gifts. Upon the birth of his son, Edward, in 1900, Mr. Andrews sent me \$100 as a thank-offering, to be used for the Church as I saw fit. Every year since that date, upon Edward's birthday, Mr. Andrews has sent me

a similar amount, as a thank-offering. It would be difficult for me to make clear the value of these discretionary gifts to my work as rector. They have tided us over a score of difficult places. And they have permitted me to do many things for which I would not have had the nerve to ask an appropriation from the Vestry. This recurring gift, as a thank-offering, was one of the several facts that stimulated in my mind the idea for the Endowment Method.

Long after everyone now connected with the parish shall have passed away, the Andrews Endowment will continue to upbuild character, relieve distress, and promote fellowship in the parish.

Bishops and Clergy

I feel that no account of our parish would be complete without reference to the unfailing friendship and loyalty of Bishop Leonard. He has visited us countless times, on many happy occasions, and has been sympathetic and helpful. Personally, I owe a great deal to his friendship and guidance.

It may interest our people to know that in the year 1889, when Bishop Leonard became Bishop of Ohio, I was a boy in St. John's Church in Cleveland. The rector was Rev. Henry D. Aves, later Bishop of Mexico. In January, 1890, Bishop Leonard planned to visit St. John's Church on a Sunday morning and the rector, Mr. Aves, sent me to the Hotel Stillman to conduct the Bishop to the church. Consequently we had a long street car ride together, and Bishop Leonard asked me of my work at St. John's. He then asked me why I did not go to Kenyon College and study for the ministry. I was unable to make a coherent reply at the time, but the same afternoon I spoke to Mr. Aves about the conversation with the Bishop. Mr. Aves became interested and it was through his personal effort and friendship that it became possible for me to go to Kenyon and later to Bexley Hall. Mr. Aves had me appointed Lay Reader in St. John's Church in 1890, when I was sixteen years old, and it was to his very deep interest and personal friendship that I owe my initial training in the work of the ministry.

In preparation for Kenyon College I studied a year under a tutor in Cleveland. Studying with me was a young man from St. John's, also preparing for the ministry, Arthur Dumper. We were roommates in college and graduated from Kenyon together and have maintained a constant friendship. He is now the Dean of Trinity Cathedral at Newark, N. J.

One of my great satisfactions was to be asked to make the address on the occasion of the 30th Anniversary of Bishop Leonard's consecration to the Episcopate. This address was afterwards printed. It is too lengthy to reproduce here but it is my personal tribute to Bishop Leonard.

Bishop DuMoulin was a real friend of our parish and visited our church on many occasions. His fine enthusiasm and great ability as a speaker and organizer gave great impetus to the work of the Church in Ohio during his years of service here.

We feel that in Bishop Rogers, too, we have a fine leader and a good friend, and there is promise of most progressive work and growth under his ministration.

The Religious Life of the Parish

I realize that this long narrative deals mostly with the physical and social phases of the work. It must not be assumed that we neglected to place the chief emphasis upon the real purpose of our labors, the spread of Christ's Kingdom, the preaching of the Gospel and the teaching of the fundamentals of Christianity. It is difficult to adjust the age-long traditions of the Episcopal Church to a community saturated with the practices and point of view of modern denominationalism. Nearly every person coming into the Church has to be re-educated. He must be taught that the occasional hearing of a sermon, however stimulating, is not a substitute for the discipline of life that leads to spiritual growth

and appreciation. He must be taught the Church's system of the development of the whole life. He must replace some of the vague and unsatisfactory and crude theological notions that linger from childhood's misapprehensions with some exact and satisfying truth about the nature and person of God, the future life, the inspiration of the Bible, and the joyousness of fellowship with Christ.

I have made an earnest effort to reach the people, not by that which would appeal to their emotions, and curiosity, but by plain, constant and persistent teaching. My parish has been a household to be helped, guided, instructed, comforted and encouraged. The results of this part of our work can never be fully known. They are subject to no human standards of measurement.

The records of the parish show that during my ministry I have baptized about 1,010 persons, have presented for Confirmation 1,063 persons, and have performed 443 marriages.

It may be interesting to our people to compare the statistics of this parish with several of the other large parishes of the Diocese. I am presenting these statistics, not for the purpose of proclaiming any exceptional results, but merely to let our people see that what has been accomplished here has been at least comparable to the results accomplished in other parishes. Please examine carefully the summaries as printed below.

Summary

	Communi- cants 1901	Maximum Since 1901	Communi- cants 1925	Sunday School 1901	Sunday School 1925	For 20 Years Ending 1925 Total Baptisms	Confir- mations	Total Cash Receipts for 20 Years Ending 1925
AKRON—OUR SAVIOUR - - 100 <i>Founded 1895</i>		1077	840	90	395	752	854	\$ 207,366
AKRON—ST. PAUL'S - - - 500 <i>Founded 1835</i>		1128	1128	194	323	516	649	403,203
CLEVELAND—TRINITY - - 787 <i>Founded 1816</i>		1805	1779	207	180	1138	1167	1,471,588
CLEVELAND—ST. PAUL'S - 693 <i>Founded 1847</i>		934	846	285	78	427	454	671,014
CLEVELAND—EMMANUEL - 515 <i>Founded 1876</i>		1730	1539	268	370	710	812	608,657
TOLEDO—TRINITY - - - 900 <i>Founded 1842</i>		1745	1501	255	544	912	1191	608,822
TOLEDO—ST. MARK'S - - - 385 <i>Founded 1891</i>		1393	1024	217	372	575	655	374,399
YOUNGSTOWN—ST. JOHN'S 716 <i>Founded 1859</i>		1118	924	288	352	1096	784	417,070

I would call attention to several features of this summary. First, that the other parishes here recorded were founded many years ago and had had a long background of work and accumulation of resources and an enrollment of people. Our parish, founded in 1895, is a mere infant compared with most of the others.

You will note that in the matter of Sunday Schools we have grown from the smallest in 1901 to next to the largest in 1925. In the last twenty years only three parishes had a larger number of Baptisms and only two a larger number of Confirmations. But the most striking item of all is in the total cash receipts of these parishes during the last twenty years, as recorded in the Convention Journal. Our total cash resources in the last twenty years have been \$207,366 while the cash resources of the other parishes have very largely exceeded that amount. It will be readily seen that we have achieved satisfactory results with the minimum resources.

The Corridors of Memory

I presume that everyone is proud of his home town and believes that he is living in the most favored spot on all the earth. But the citizen of Akron during the first quarter of this century has had substantial reason for his pride and satisfaction. To have grown from a village to the tenth industrial city of the United States, with a population of nearly a quarter of a million, is no mean achievement for any community. I am proud of Akron, of its wonderful industries, of its enterprising men and women, of its civic institutions, and of the beauty of its residence sections. Akron lies in a spot favored by Nature. The hills and valleys, the deep gorges and gleaming lakes, the rolling meadows and wooded uplands of this county have provided an ideal location for a great metropolis.

It would require almost a chapter in itself to make adequate record of my long association with the business interests and the fraternal groups of Akron. I became a member of the various Masonic bodies early in my ministry, and for five years I was Grand Prelate of the Grand Commandery of the Knights Templar of Ohio. I was a charter member of the Rotary Club, the City Club and the Fairlawn Club. The Rotary Club especially developed a wide circle of friends. The newspapers have been most generous in co-operation not only with matters of Church and personal interest, but with the civic affairs in which

I was engaged. The banks have been most friendly and helpful. The assistance of Sam F. Ziliox of the Commercial Printing Co. has made it possible for me to launch many enterprises requiring a large amount of printing. It was my good fortune to have come to Akron early enough to have known some of its pioneer business men, such as Col. George T. Perkins, Hon. George W. Crouse and O. C. Barber. The next generation of men of industry have made Akron known over the world. Bertram G. Work of the B. F. Goodrich Co.; F. A. Seiberling, founder of the Goodyear Co.; H. S. Firestone of the Firestone Co.; J. A. and W. F. Pfeiffer of the Miller Rubber Co.; James H. Andrews of the Quaker Oats Co., have been leaders in industries that have carried the name of Akron to all quarters of the globe. Many other important and enterprising corporations have brought energetic and valuable citizens to Akron.

I have seen the rise of an intense civic spirit in Akron. The men of my parish have been leaders and workers in civic and industrial activities. Paul W. Litchfield (now President of the Goodyear Co.) has been a generous and farsighted leader in industrial welfare. It has been my good fortune to work with many of our great-hearted men in civic enterprises. I would like to mention the names of all these men but space will not permit. Aside from those affiliated with the parish, I enjoyed the close friendship and shared civic responsibilities with Charlie Seiberling, E. C. Shaw, Sam Ziliox, Parke Kolbe, Bert Huber, J. Ed. Good, George Bates, Will Young, Bert and Harry Polsky, Hugh Allen, Father Dowed, Will Hall, Frank H. Mason, Charlie Raymond, Rabbi David Alexander, L. D. Brown, C. L. Knight, Frank Howland, D. C. Rybolt, Will Rutherford, Fred Ayer, Henry B. Sperry, Will Laub, Clarence Bruner, Marvin Mell, Harry Williams, Senator Dick, Judge D. A. Doyle, Dean Spanton, John Starr, Jerome Dauby, Charles Herberich, Judge Fritch, Ernest Pflueger, Vincent Stevens, Ward Van Orman, and scores of others, too numerous to mention, but for whom I shall always have feelings of warmest friendship.

I am indebted to many of the professional men of Akron for service rendered to me and to members of my family during our long residence there. I shall ever be grateful to Dr. Simon Morgenroth, Dr. George Campbell, Dr. Harold Conn, Dr. L. E. Brown and Dr. T. W. Harkins for many kindnesses.

No account of our life in Akron would be complete without a reference to the pleasure of having our immediate families within easy visiting distance. My father died in 1913. My mother still lives in Cleveland. She is a woman of remarkable optimism and even today, at an advanced age, takes a cheerful satisfaction in books, bridge and motion pictures. Her devotion to the members of her family is beyond description. My sister Anne (Mrs. Worthington) was a rare soul, devoted to everything that was excellent. She died in 1921. My sister Harriet (Mrs. Dimon) lived for many years in Mansfield. She now lives in Washington, D. C., where her husband is Rector of St. Andrew's Church. I think that my mother has missed but one Easter service in the Church of Our Saviour in all my ministry. This record is almost equalled by my aunt, Mrs. T. J. Spires, who lives in the town of Atwater, in Portage County, a community settled by my ancestors, who came from Connecticut more than a hundred years ago in the migration to the Western Reserve. The Atwater family came to America from Lenham, England, in 1637 and settled in Connecticut.

Mrs. Atwater's mother, Mrs. Carey, removed to Akron from Detroit after the death of her husband, David M. Carey, who was editorial writer on the Detroit Free Press. For many years Mrs. Carey was a total invalid. We shall never cease to be grateful to the group of loyal friends who visited her frequently during those years, and to all who showed her so many kindnesses. She died in 1926.

In the corridors of memory a thousand and one pictures linger of persons and events. To mention them all would require more pages than anyone would care to read. It is hazardous to mention but a few because many of those omitted are very precious and abiding. If those who fail to find reference to their association with the parish will realize the limitation of these pages, and will be assured that my purpose cannot be to comprehend all the vast labors and the many friendships of twenty-eight years, but that my purpose is to give a glimpse, here and there, of the many scenes and faces, I shall venture to turn the flashing searchlight of memory over the crowded canvases.

I remember often the early days when the burden of all the work with young people and choir fell upon Mary and Sarah and Carl Fitch, Arthur and Helen Reynolds,

Harry Fauver, Elsie Wilcox, Ella Chapman and the Seybold girls. We gave a party for young people on one occasion, and there came to us for the first time, as a guest, a girl who later became one of the most cheerful and joy-inspiring of our workers, Willa Whyte (later Mrs. Chester Conner), of blessed memory. Although it was a parish of young people, we were not all in our 'teens, and it was a satisfaction to have the warm friendship of some of the less younger, "Father" and "Mother" Rutherford, "Father" and "Mother" Hawkins, "Uncle Charlie" and Mrs. Perkins, and Mrs. Amelia Cleveland, and a score of others. For many years Hale's farm at Ira was our haunt for camps and picnics. Under the trees at Ira I married "Tiny" Englebeck and Martha Ozburn. The numerous Tomkinson family was one of our early acquisitions and touched the parish life at many points. Who in the Church will ever forget the constant attendance, and cheery greeting of William Bye? But how many know that for years Mrs. Walter Steeds has walked several miles to attend the early service of the Holy Communion? When work was to be done we never failed to call on Bob and Betty Swan, Carrie Stebbins and Rose Nye, Clyde Martin, George Arnold, Maud Maxson, Charles Stebbins, or the young people of the Atwater Club, or upon the members of St. Mary's Guild or the Study Class, or upon the Auxiliary and the parish Choir. Clyde Hoffman was one of our faithful North Hill contingent, and served so many lunches to various groups that he was called the "Secretary of the Interior." But this is not the whole list by any means. It is barely the beginning, a glimpse into the varied and active life of the parish.

For many years the Rector has had the assistance of a Secretary. To these young women the parish owes a debt of gratitude. They undertook much work in the office that was often drudgery. Without exception they were young women of the highest character and ideals, and they were of exceptional aptitude for their arduous tasks. I shall always be deeply indebted to them. My secretaries have been Jessie Rutherford, Elsie Seybold, Louise Seybold, Lucille Winder, Thelma Lewis, Elinor Vermillion and Margaret Beebe. Jeanette Hammel rendered me great service, for many years, by taking my sermons in shorthand, and giving me a typewritten copy.

Memories

As the mellowing sun nears the horizon at the close of day its sloping rays touch

many a westward window which reflects a glorious golden light. So near the end of my rectorship my backward glance over the years embraces many a bright and lovely scene. I see the Church in the early morning hour, with its radiant chancel window ablaze under the glow of the returning sunlight and the white altar, with its golden ornaments, and the white vestments and the silver of chalice and paten, and the patches of colorful flowers, and the flickering torches of light atop the waxen candles, inviting the faithful to draw near, and worship the Lord in the beauty of holiness, assured of the presence of Christ.

I can see, too, the more than a thousand mornings that I followed the choir through the aisle, the church ringing with some familiar hymn. All sorts of days they were, of every mood and phase, those precious Sunday mornings. Days when the rain beat upon the windows, and the church would have been buried in gloom had we not made it radiant with the magic potency of electric illumination. There were days when the snow without caused the sunlight to give a pale and fascinating luminosity to the church, so that the white vestments of the choristers were whiter and the ceiling seemed higher than usual. There were days when the green vines, glimpsed through the open windows, trimmed every aperture with the glory of abundant nature. There were days when the pews were filled and the Church was vibrant with the magnetism of a fellowship united in a common impulse to worship, and the heart beat faster and we could catch a glimpse of that which eye had not seen, nor ear heard, the good things that God hath prepared for those who unfeignedly love Him. I can remember the thrill that came on those days when the potency of mutual love made the very atmosphere magnetic, as we read together some wonderful psalm, listened to a splendid old lesson, and sang the ringing hymn. Always on a Sunday, the little church was a place for the spirit of man to refresh itself in the eternal verities of the presence of God.

Nor can we ever forget the special occasions. The brightness of the midnight Christmas Eucharist, when by reason of the unusual hour, and the festival occasion, and the glorious music, the service had a charm and an appeal that awakened a response in every one of the people who thronged to the Altar. And the Easter services with the note of joy, and the fragrance of flowers, and the spell of Springtime. Christmas and

Easter also were days of special rejoicing because the young folks were home from school and college. And they came to the services and were welcomed home. They often brought schoolmates, as vacation guests, and I had to give them an extra welcome to let them see how much we thought of the young host or hostess.

I am sure that all who love our church must realize that its very proportions, not too wide or too high, with its freedom from jarring ornament, and its restful atmosphere are factors in making the services seem personal and intimate.

I shall never forget the Sunday when a little lad of four years strolled from his pew while I was preaching, and with commendable curiosity came into the chancel and took my hand. It was a great opportunity to stop my sermon and tell the congregation of the fact that we were constantly teaching our children that the Church was theirs. This lad wanted to see that of which he was a part, and he remained in the chancel throughout the service. Would that he might go into the ministry and serve his Lord in the chancel to the end of his days.

Nor must I forget the hundreds of times that I stood at the door and greeted the people as they left the church. It was to me not a perfunctory habit, but a most agreeable and joyous experience to which I always looked forward with pleasure. It was a little pastoral visit with my flock. It never grew monotonous or tedious. Quite the contrary. It was exhilarating and stimulating. I was glad to see them, each one. In whatever particulars I may have fallen short of the Master's requirements at least I lived up to His statement that the good shepherd knoweth his flock and calleth them all by their names. And it was generally the Christian name, too.

Will anyone forget our Mobilization Days—when the entire parish, men, women, and children, gathered in the open on Oakdale Avenue and held an inspiring service.

But week-days, also, had their charm. We all loved the brightness and bustle of our activities. What great bazaars we have held, from the earliest, when we fairly turned our hall into a pleasure resort, to the more stately ones where the exhibits of needlework and cookery and confectionery showed the skill and artistry of our women. Who can forget the eager children around the fish pond, dazzled by the mystery of unopened packages. It was not for the thrill of possession that they so persistently angled, but for the joy of discovery.

Our annual children's parties have been a delight. A hundred or two children, each in his best clothes, made a picture that would attract a second look from an old bachelor. We had the simplest games, and the inevitable ice cream, but for the children it was a day of delight. And our Christmas festivals. We really had some remarkable Christmas festivals at times. The tableaux first arranged by Mr. Fred Work were artistic and instructive. And the services of pageantry in the church, reverently but picturesquely rehearsing the Christmas story, were rich in teaching power.

It has been one of the regrets of my ministry that we did not have the money to turn all our rooms and grounds into splendid and attractive appeals to the sense of beauty. So many Churches house their activities in dingy, colorless, and somber quarters. This is depressing and reflects itself in the child's attitude toward religion, as being something connected with ugliness, dampness and gloom. One of Akron's most noble citizens, Mr. E. C. Shaw, a man with courage and an outlook, and a range of vital sympathy that ought to spur many to action, this man with insight built Sunshine Cottage at the Springfield Sanatorium. The Sanatorium has become a monument to his efforts and Sunshine Cottage is a monument to his intelligent love of children. Every Church member ought to see it, and then follow Mr. Shaw's example and make the rooms of the church as attractive as human skill will permit. Take a look through Akron's homes and then through Akron's churches and effect a reformation.

Every stranger who visited our buildings was amazed at the amount of room which we had. The exterior gives no clue to the extent of our facilities. It seems at first a queer jumble, but we built at three different times and unity was not possible. But every room and passage has been thronged at times with happy people, and the shouts and laughter of children. We have done much tinkering with our property. I almost caused a controversy when the church was being rebuilt in 1905. Some supply house had sent me a white brick. I had it placed in the wall over the entrance door of the Sunday School on Oakdale Avenue, to mark the northern wall of the old church, so that later we would know exactly how large the original church was. That brick is there today. But many people insisted that it be taken out, as it seemed to mar the

beauty of the wall. Friendly vines soon covered it and the demand ceased.

The kitchen has been a real forum, a center of familiar intercourse in the pursuit of a common task. What festive occasions have had as foundation and background the labors of faithful women in the kitchen! Men's Club dinners, Boy Scouts' dinners, Study Class and Auxiliary luncheons, all have served their purpose in deepening and broadening the sense of fellowship.

So we have had joy and brightness and comradeship and laughter and music and dancing and a festival spirit among us. And the warmth of our welcome, and the light-hearted joy of our workers, and the joyousness of life have brought gladness to the lonely, the sorrowful and the overburdened. Surely as brethren we have had the blessedness to dwell together in unity.

"Tibi splendet focus"

Also personal events of greatest interest come to my mind. I remember with vividness and interest the many hospitalities of our people; the dinners at which we were guests; the countless kindnesses to Mrs. Atwater and me on many occasions; the annual celebration of our wedding day; the activities of our children; the evenings when David filled the house with boy scouts; the occasion when Mary, then four years of age, slipped out of the front pew and took my hand, as choir and clergy left the Church in the processional, and walked the length of the aisle with me; the many beautiful weddings in the Church, with the subsequent festivities; the dinner-dances of the Study Class, when the halls were crowded with radiant young people; the long rides about the city in my Buick; the fun of building the shack in the Churchyard, and the curiosity of the people as to its purpose, when I had no further purpose than to regain my health; the annual celebration of Roy and Louise Bowman's wedding anniversary on New Year's eve; the annual summer days outing with Frank and Rose Burch at Turkeyfoot Lake; the outings at the Seybold cottage at Springfield Lake; the old-fashioned dinner and corn-roasts with Paul and Florence Litchfield; the occasions on which I was able to join the "Hiker's Club"; the friendly games of bridge at the home of Elmer Turner or Fred Palmer, and elsewhere, with a few enthusiasts; the visits to the home of George and Mercy Billow at Silver Lake, where George introduced to me, by name, hundreds of plants placed there by

his own hand; the pleasant hours spent with Jim and Laura Andrews, who listened patiently to my enthusiasms and guided me by good advice; the privilege we had in participating in the many family gatherings of the Harpham family; and the evenings spent at their homes individually; the many hours spent in haunting the Commercial Printing Company, and diverting everyone, from Sam Ziliox down, to the task of getting my work done; the countless social activities of the city; the amazingly attractive Shakespearean party and pageant at the home of Frank and Mrs. Seiberling on a lovely June night; the few days each year when the remarkable gardens of E. C. Shaw bloomed with hundreds of varieties of peonies; the many notable guests received at the Parish House including many bishops and such celebrities as Sir Jacob Riis and David Warfield; the dinner given to James H. Andrews, where a hundred men paid tribute to his fine qualities as a citizen and industrial leader and philanthropist; the thrilling day on which Parke Kolbe gave me the degree graciously bestowed by the University of Akron; the dinner given as a farewell by the Churchman's Club of Akron; and the countless memories of the home occasions in the rectory, the Christmases, Easters, birthdays and scores of times when welcome guests were there to give us pleasure. Long as this list is, it is but a small part of what might be recorded.

As I look back upon the work, I realize that in this book, I have not, and could not give extended and adequate appreciation of the long service of many of the devoted workers, both men and women. These pages would extend to volumes.

But I must mention again the long years during which George Billow has been concerned for the financial problems of the Church and his careful attention to such matters as insurance and taxes; the very able and devoted service of Elmer Turner to our major financial interests and the deep sense of responsibility with which he piloted the parish through its critical years; and the many years in which Ira Myers gave invaluable help in collecting and disbursing the pledges of the Council, the backbone of our budget.

I wish it were possible to mention by name the long list of leaders in our vari-

ous groups, whose labors have been so intelligent and abundant. I can merely ask you to read again the list of the officers of our various organizations, and to realize that they have been chosen for their ability, earnestness, and zeal. They have their reward in the consciousness of work well done, and in the affection in which they are held by their fellow-workers. Their fidelity is beyond praise. Without them I should have been powerless.

And may I venture to mention again the work of the parish staff which for so many years gave arduous labor to the Church; the notable service of Maud Maxson with organ and choir; the invaluable and exceptionally useful work of Mrs. Thompson; the devoted labors of Rev. Charles Hull; and the long years of faithful care of the buildings given by Arthur Morley.

As I write the concluding words of this perhaps overly long survey, I am preparing to leave this beloved parish and go to Grace Church, Brooklyn. This is not the place to rehearse the reasons for the decision to accept the call to this old and well-established parish in the East. Only the most weighty considerations affected my decision. But I feel that the Church of Our Saviour has before it the possibility of a career of most notable usefulness and increasing strength. In many respects it was never in better condition than it is today. The future depends upon the decision of every single member to do his full duty to his Church and parish.

But I shall carry the fragrant memory of our work together, as long as I live. Ours was no passing day, spent in temporary partnership, but it has been a fellowship of the span of a generation. Akron has become my home town. This parish, the scene of the efforts of my youth and young manhood, and the center of the most abiding and devoted friendships, will forever have its special place in my heart. We have been pioneers together, in a fresh field of the Kingdom, adventurers together for Christ and His Church. My hope and prayer is that every member of our beloved Church will continue to upbuild, with perseverance and devotion, so that a worthy superstructure may arise upon the foundations upon which we together have spent so much labor and affection.



The Woman's Auxiliary, 1926.



The Dedication of the Church property at Fairlawn, September 19, 1926.
The clergy, choir and congregation, in procession, "bounding" the property.



The Study Class, May, 1926.

Mrs. McNary	Mrs. Atwater	Mrs. Thompson	The Rector
Mrs. Conn	Mrs. Merrill		

Mr. Hull

EPILOGUE

A year has elapsed since I finished the writing of the preceding pages. It has seemed desirable not to print this book until after an interval of time. During this year I have been in close touch with the parish at Akron, and Mrs. Atwater and I have had the great pleasure of seeing many of our Akron friends in Brooklyn.

Death has taken its sad toll in Akron. Among those members and adherents of the Church of Our Saviour who have died are Mulford Wade, for many years a devoted vestryman and Sunday-School teacher; Constant Southworth; Harry B. Jackson; D. K. Paige; Charles L. Toan; Lois Nye; Mrs. M. Murray; B. G. Work; L. D. Brown; the infant son of Mr. and Mrs. Howard J. Adams, and Mrs. James Rutherford.

Most of these annals were written before I left Akron. As I read them again, in proof form, after the lapse of more than a year, I am impressed with their failure to touch a score of important features of our parish life, and their failure to mention some of the most active workers. I wish I could adequately remedy these omissions, but I can do little more than add a postscript. Out of the vast cloud of impressions and memories certain facts arise that I must not fail to record. The first is that for years the almost unconscious trend of our activities was toward the establishing of a Sunday School at Fairlawn. I had hoped that the Old Trail School might furnish the shelter for such a school and that the money might come from the endowment funds. It is interesting to recall that during the first two years of its existence the Old Trail School, which was the result of Dr. W. C. Geer's earnest educational effort, was conducted in the Parish rooms of the Church of Our Saviour.

A reading of the lists of those confirmed in the parish has brought to me a realization of the very remarkable standing and ability of the membership of the Church of Our Saviour. Scores of our men hold positions of greatest responsibility. Many are at the very head of Akron's enormous industrial corporations. Our Church was vigorously represented in every important civic activity. And the women as well as the men were among the leaders, not only

in social affairs, but in countless enterprises for the educational, musical, benevolent and cultural enterprises of Akron. The Church was democratic, in its best sense, and people of all conditions of life could find satisfaction in its activities; but it was fortunate in having scores of families, who stood in the very forefront of affairs in Akron. Our older men had many of them attained real prominence in the city's life, and the younger men were progressing toward positions of power and influence. And the enterprises in which they were engaged were not merely local affairs, but nation-wide and world-wide in their scope. The industries of Akron gave the men a cosmopolitan outlook. They also drew from the whole land men of marked ability in their professions. Akron has become not a big Ohio town, but a metropolitan center whose products spread not only throughout the United States, but throughout the world. And the men of the city reflect this wider outlook.

The young men brought up in Akron have gone everywhere on the globe to represent its interests. Dozens of young people, once affiliated with the Church of Our Saviour, are now doing excellent work in other parishes in our land. We have been a veritable training school, and a missionary center. Our Church has had a group of people of exceptional capacity, ability and character. And the life in the parish has been that of a big family, with mutual helpfulness and inspiring loyalty.

I realize, too, that I have not adequately treated our friendly relations with the other parishes and clergy of the region. We had a cluster of parishes and missions in Akron, Cuyahoga Falls, Barberton, Hudson, Ravenna, Kent, Canton, Massillon and Medina, whose clergy were my friends, and whose congregations joined in many enterprises for the common good of the Church.

It has been very illuminating to work in another field and to review the activities and the development of the Church of Our Saviour from my experiences and observation in a far distant center of Church life.

May I venture to give my impression of the Church of Our Saviour, as seen from beyond its boundaries? I cannot but feel

that the parish life is very vigorous and that the ties which bind the people to the Church are very strong. There is a highly developed community of feeling and interest in the Church. The people see each other with frequency, not only at the Church, but in business, in civic efforts, and in social life. This makes for solidarity and for the creating and maintaining of friendships. In a very large city these contacts are not so frequent, and it often happens that only at the Church do the people see each other. The Church in a small city gives to many of its people all the normal and durable satisfaction of life, friends, a common task and the joys of social activities. The Church of Our Saviour gives an abundance of these satisfactions to those who loyally do their duty. To create this same atmosphere and environment is the outstanding need of parishes in large cities.

It must not be forgotten that the Parish needs constant and generous support of the budget. Only the income from the endowment raised by the A-A method goes directly to the budget. This endowment today is about \$12,000, but it should increase each year.

The Grace T. Marvin Endowment has securities of value of about \$31,500, but the income must be devoted to the maintenance of the fabric and work of the Parish House.

The James H. Andrews Endowment consists of 500 shares of the Common stock of the Quaker Oats Company. In December, 1927, these shares had a market value of \$150,000. The income may not be used for the Parish budget. This is explained elsewhere in this book. This endowment is in the custody of the Union Trust Co. of Cleveland.

The principal of these endowments may never be used by the parish. But the income from funds of a present value of nearly \$200,000 is a most valuable security for the Parish. But the need for the support of the endowment which may be used for the budget is most apparent. The A-A method will secure this, if it is maintained.

It has been a great satisfaction to me to see the loyalty of the people to my successor, the Rev. B. Z. Stambaugh. He has been most zealous in his work, and has brought experience and devoted earnestness to his task. It is my hope that this history of the parish, by making all the people familiar with its earlier years, its aims and purposes, may strengthen his hands.

These last words of this book are written during a week's visit to Akron in January, 1928. I find some changes worthy of notice. The rectory has been entirely rebuilt at a cost of \$10,000. W. B. Baldwin, Robert W. Swan, Frank S. Carpenter and Charles B. Akers have been elected to the Vestry of the Church. I realize how rapidly time speeds on when I am able to report to our friends the fact that my son David is a senior in the General Theological Seminary in New York City, and expects to be ordained to the ministry this year; and that Mary is in her second year at St. Mary's School, Garden City, Long Island. I find that many of the boys and girls of Akron are now away at school likewise.

It has been suggested to me that a biographical record of this sort would not be complete if I did not give some picture of my present parish, Grace Church, Brooklyn Heights. If such an account will tempt our friends to come and see us, it will be quite worth while.

Brooklyn Heights

Directly across the East River, from the southern tip of Manhattan Island, is a little strip of the city that is unique in all Greater New York. It is known as Brooklyn Heights. This section is adjacent to a high bluff, below which are the Upper Harbor and the East River. It is about ten blocks long, and five blocks wide. It lies immediately to the south of the end of the famous Brooklyn Bridge. In spite of many changes now taking place, Brooklyn Heights still retains its unique charm and character. For several generations it has been a center of the homes of families who have been the most progressive and prominent in the life and activities of Brooklyn. It is redolent of the best traditions of American life. Its streets are quiet and interesting, and the whole environment is old-fashioned and quaint. Here are the homes of many of the early settlers. It strongly reminds one of a part of old London, transplanted to the new world. Not even Manhattan can boast of families of better lineage, ancestry and tradition than the families of Brooklyn Heights.

From Brooklyn Heights you may see a panorama of Manhattan Island, and of the harbor, that is unparalleled in the world for grandeur. Even as from Murren in the Alps you may see Nature's gigantic works, so from Brooklyn you may see man's mountainous creations. When in Manhattan you fail to see this great sight. Even from

New York's high buildings you fail to get this view. But the skyline of New York, the harbor with its vessels, and the great bridges, are all visible from Brooklyn.

In the dusk of the late afternoon in the Fall, the glowing lights from the thousands of windows of the gigantic buildings of lower New York drape such a curtain of fantastic shapes against the Western sky as might be formed by the magic of a fairy's wand, to charm the children of this world with a glimpse of a celestial city. Woven like a rainbow about the base of this mass of towering structures is the water of river and harbor, gleaming like a broad moat filled with molten jewels, as if the canopy of heaven had dropped to earth. The lights of the vessels seem as wandering stars, and the ferry boats alight from stem to stern glide through the dim twilight like stately argosies. It is a sight never to be forgotten.

Grace Church is one of the old and well established churches of Brooklyn Heights. It is at the corner of Hicks Street and Grace Court, between Joralemon and Remsen Streets. It was established in 1847. The building is spacious and attractive. The Church has very beautiful windows, and other memorials, making an interior of unique charm and loveliness. It has had a congregation of splendid families, generous and high-minded.

The traditions of the Church are rich in cherished memories of a notable past. The records of the parish show the unending benefactions of the people.

But the changes of the past twenty years have left their marks upon the congregation. Many of the younger generation have removed to Manhattan or to other localities. The parish still has a strong and courageous group of people, and they are carrying on the works of service and helpfulness, for which the parish is noted.

The Future of Grace Church

The past few years have brought great changes in Brooklyn Heights. This section has been but recently discovered as the most convenient and attractive undeveloped residence section in Greater New York. It requires but three minutes' ride in the subway to reach Wall Street from Brooklyn Heights, and only fifteen minutes to reach the great railway stations and Times Square. Enormous apartment houses are now replacing the old homes. A very large population will soon be living within a few minutes' walk of Grace Church. The fu-

ture of the Parish depends upon its capacity to adjust itself to these new conditions and to attract the newcomers. It has already a few of the essential things necessary to such a program, a warm-hearted people desirous of welcoming the newcomer, a spacious building, excellent music, and a will to work.

My first year has been occupied in getting acquainted with the people and the work of the parish, and with pastoral calls, and a study of the situation. In May, 1927, Grace Church observed the Eightieth Anniversary of its founding, and the people generously made voluntary gifts of a total of \$112,500 to the endowment funds of the parish. It is my belief that Grace Church has a very large field of service, and that it will maintain its splendid traditions in the new community that will be upbuilt on Brooklyn Heights.

Its outstanding need has been a suitable Parish House, in which by friendly association the newcomers may be brought to an understanding of the aims and purposes of the Church, and may be attracted by its friendly spirit. It is the greatest satisfaction to record in these pages that on September 17, 1927, two very devoted and lifelong members of the Parish, most generously offered to the Vestry of Grace Church the sum of \$100,000 for the erection of a Parish House. This munificent and notable gift will provide for Grace Church a building that for generations will be of service to the people in the name of Christ. My great hope is that it will be as valuable to Grace Church as Marvin Parish House has been to the Church of Our Saviour.

In concluding this narrative, I must again remind the reader that it is an account of the collective labors of our people, written, for concreteness and vividness, as a personal narrative, and designed to increase our loyalty to our common task, the upbuilding of the Church. I have been permitted to be the leader of a multitude of earnest, loyal, and devoted people. They have, by far, the largest share in that which has been accomplished. My biography is merely the reflection, in more concrete form, of their collective life and effort. I owe everything to their help and inspiration. I am but the symbol of their united efforts. So, after all, it is your story I am writing and only incidentally my own. I dedicate it to you because of my pride in your memorable achievements.

Akron

The following brief statement may be of interest to possible readers not familiar with Akron.

Akron is situated upon the hills of Northeastern Ohio. It is about thirty-three miles south of the center of Cleveland. Its natural location is very beautiful. To the north the wide valley of the Cuyahoga River is most picturesque. Numerous small lakes lie very near to the city.

The city of Akron has a total area of twenty-five square miles, but immediately adjacent to its boundaries are two large communities, Cuyahoga Falls and Kenmore. Barberton adjoins Kenmore on the South. Akron has a population today (1927) estimated at 230,000 persons. It is probable that a Greater Akron will be created by the annexation of the surrounding territory. It is a city of homes as well as factories, and its residence sections are most attractive.

It was in 1825 that the settlers in this section, many of them from New England, laid out a village, and gave it the name of Akron from a Greek word meaning a "high place." The little community grew steadily. Canals were built and they added to the prosperity of the village.

By the middle of the century both Cleveland and Pittsburgh were connected by canal with Akron, and a large volume of merchandise was carried on these waterways. In the '50s the first railroad reached Akron.

In 1870 Dr. B. F. Goodrich organized a company for the manufacture of rubber goods. This was the beginning of an industry that has been the largest single factor in the growth and fame of Akron. In 1898 the Miller Rubber Co. was incorporated.

The Diamond Rubber Co. was launched in 1894. The Goodyear Rubber Co. began to operate in 1898. The Firestone Rubber Co. began production in 1900. The General Tire and Rubber Co. was organized in 1916. Numerous smaller companies sprang up in Akron and vicinity and Akron became the rubber center of the world. It consumes a very large part of all the crude rubber grown in the world and 30,000 different articles of rubber are produced within its borders.

Very early in its history Akron became a center for the manufacture of cereals. About 1859 Ferdinand Schumacher began the production of oatmeal and other breakfast foods. In 1901 the Quaker Oats Company was organized to take over the cereal interests of Akron, and under the direction of Mr. James H. Andrews has become one of Akron's major industries. Akron also became the center for the manufacture of clay products and today twelve companies are producing these products in or near Akron.

Numerous other manufacturing establishments are located in Akron, and their products have a world-wide market. Akron has become the tenth city of the United States in the value of its manufactured products.

Akron has a large and efficient Municipal University with an enrollment in all departments of more than two thousand students.

It is impossible to prophesy with accuracy about the possible growth of a city. But because of its splendid location, its gigantic industries, its excellent railroad facilities, and the temper and spirit of its people, I venture to state that Akron will within a quarter of a century become the second city in Ohio, in population, and among the first twenty of our land.

A CHRONICLE
of the
CHURCH OF OUR SAVIOUR

The following pages set forth the outstanding events of each year of the life of the Parish. Inevitably it is not complete, but an earnest effort has been made to recall and record the important facts.

A Chronicle of The Church of Our Saviour

1892

November. A group of women met at the home of Mrs. Peter Hammel on West Market Street opposite Oakdale Avenue, and organized St. Mary's Guild, with the purpose of making an effort to establish an Episcopal Church on West Hill.

1893

January 1. Sunday. An Episcopal Sunday School was organized at a meeting held in the West Congregational Church, at 2:30 P. M. Twenty-seven persons were present. P. Hammel was elected Superintendent, Mrs. Hammel, Secretary, W. N. Fitch, Treasurer, and George W. Billow, Librarian.

January 8. The records show a Sunday School attendance of fifty-one on this date.

May 7. A general meeting of Episcopalians resident on West Hill to take steps necessary to form a parish. George W. Billow and Douglas Jarvis were appointed a Committee to ask canonical permission from the Vestry of St. Paul's Church to organize a mission.

1894

February 3. The Building Committee was organized, consisting of P. Hammel, Samuel Hackett, W. W. Fitch, Thomas Clemenger, Douglas Jarvis and George W. Billow. This Committee planned to have a meeting each week.

February 24. It was decided to use the words "West Hill Episcopal Mission" to designate the work until a permanent name be chosen.

March 26. First annual meeting of the mission. The Treasurer reported receipts of \$907.25. Expenditures: For lot, \$500. Minister's salary, \$372.91. Expenses, \$3.25. Total, \$876.16. Balance, \$31.09. It was reported that \$542.50 had been collected for the Building Fund.

April 7. The Committee began to correspond with an architect.

April 21. At a general meeting the name "Church of Our Saviour" was chosen for the parish.

September 10. Conference with Mr. Nettleton, the architect.

September 14. H. W. Cole and George Buckingham elected to Building Committee to fill vacancies.

December 22. The Committee authorized a contract with Jones and Parker to build the church at a cost of \$5,100.

1895

April 12. Bishop Leonard gave canonical Episcopal consent to the organization of the

parish of the Church of Our Saviour. Among those signing the request were Mr. and Mrs. W. W. Fitch, Mr. and Mrs. Douglas Jarvis, Mr. and Mrs. George W. Billow, Mr. and Mrs. Charles Cass, Thomas and John Clemenger, William Bye, Mrs. M. E. Coney, the Misses Gunn, Mrs. F. A. Fauver and Mrs. J. A. Housman.

April 15. A general parish meeting to organize and elect officers. In addition to many of those mentioned above, the following were present: H. W. Cole, Mrs. John Sabin, Mrs. Ida Reherd, Miss Olivia Caswall, and James Hackett. The ballot for Vestry resulted as follows: Senior Warden, D. Jarvis; Junior Warden, George W. Billow; Vestrymen, H. W. Cole, F. A. Fauver, Chas. Cass, Thos. Clemenger and George Buckingham.

The Vestry organized and elected George W. Billow, Treasurer. (Mr. Billow has a very unusual record for length of service in the Church, both as Senior Warden and Treasurer.)

June 13. Thursday. Bishop Leonard laid the cornerstone of the original church. (See picture.)

1896

April 6. Second annual meeting of parish. The Treasurer reported receipts for the year of \$396.89 and expenses of \$320.44, leaving a balance of \$76.45. The Building Committee reported receipts of \$1,647.77. Mr. W. W. Fitch was elected Senior Warden, and George W. Billow, Junior Warden. James Hackett was elected Treasurer.

April 28. The parish was duly incorporated by the Secretary of State.

October. The completed church ready for use.

November 1. Sunday. The first regular services were held in the completed church.

1897

April 19. Annual meeting of parish. C. C. Goodrich and D. K. Paige elected to the Vestry.

November 21. Services conducted for the first time by George P. Atwater.

December 7. At a regular vestry meeting "upon motion it was carried to make an arrangement with Mr. George P. Atwater to act as rector of the parish until further notice, at a salary of \$10 a week."

December 10. Friday. Reception for Mr. Atwater at home of Mr. and Mrs. Charles Billow. George Billow bought the famous cake, at auction.

1898

April 17. Annual meeting. George W. Billow elected Senior Warden, and Charles C. Goodrich, Junior Warden. Arthur Morley elected to Vestry.

June 26. Mr. George P. Atwater ordained deacon by Bishop Leonard, at Gambier.

September 1. A new organ purchased for \$100.

November 2. Contract let for a floor in the basement of the church, to cost \$328.

1899

January 21. Mr. H. C. Corson made a gift of choir stalls.

April 2. Easter Day. Our vested choir used new choir stalls.

July 6. Bishop Leonard ordained Rev. George P. Atwater to the priesthood, in the Church of Our Saviour.

July 9. The Vestry, by formal action, made Mr. Atwater canonical rector of the parish.

November. Mrs. E. A. Oviatt organized the Junior Auxiliary.

November 8. The Vestry purchased 100 vines for the church.

November 16. St. Mary's Guild celebrated payment of last note on parish room indebtedness.

December. First issue of "The Akron Churchman," a monthly paper published by the parish. This paper was issued for one year.

1900

February 18. Rev. Jacob Streibert, Ph.D., of Gambier, took services for the rector. This is but one of the many occasions on which Dr. Streibert was a welcome visitor of the parish.

February 25. Miss Maud Maxson became organist of the Church.

May 24. Akron Commandery, Knights Templar, attended the services.

July 16. Camp for boys at Gaylord's Grove.

October 17. A very crude motion picture entertainment given in parish hall.

November 28. Mr. Fred Work sang an offertory anthem at the services. This was the first of the many times Mr. Work sang for the Church.

December 3. St. Mary's Guild began a Rummage Sale, of two weeks' duration, in the Walsh Block. They cleared nearly \$1,000. This was the first rummage sale given in Akron.

December. The Guild paid for the plastering of the parish hall.

December 24. The Choir had its first Christmas Eve Tallyho party.

1901

May 6. The Vestry authorized the purchase of two lots west of the Church for \$1,200.

June. The boys built a tennis court on newly-acquired lot.

August 5. The Rector took a group of

boys to the Pan-American Exposition at Buffalo.

October 21. The second rummage sale opened.

November 19. The rector united in marriage to Marie L. Carey, in St. John's Church, Detroit, Michigan.

1902

August 22. David Thomas Atwater born.

December 3. St. Mary's Guild voted \$100 toward placing stone steps at entrance of Church.

1903

January 12. It was reported at the Vestry meeting that final indebtedness on the Church had been paid.

January 24. The Church was consecrated by Bishop Leonard.

March. Chancel window installed.

June. First Young Crusader Camp at Ira.

September 25. The Vestry considered plans for enlarging Sunday School hall.

October 19. First meeting of Men's Club held at rectory.

December 8. Finance Committee reported that the Church had pledges amounting to \$1,900 a year.

December 24. Mr. Andrew Carnegie offered \$750 toward an organ.

1904

April 4. Contract let for new organ to cost \$2,150.

June 3. The Young Crusaders left in a special car for a week's camp in Washington, D. C.

July. Young Crusader Camp at Ira.

August 1. The rector presented plans for enlarging the Church. (These plans were later modified.)

October. The rector attended the General Convention in Boston, as a visitor.

1905

March 27. The vestry considered revised plans for a new Church building.

May 15. The Vestry authorized the building of the new church.

July. Young Crusader Camp at Peninsula.

November 28. The new Church completed and ready for use.

1906

February 13-16. Four-day Bazaar in new Sunday School hall to raise money to purchase carpet. Among the features were a labyrinth, and the mechanical village called "Crusaderville."

April. New carpet laid in Church and Chancel.

July. Boys' camp at Wyoga Lake.

August-September. Rector's first trip to Europe.

November 9. Building Committee reported indebtedness of \$10,400 on new Church.

1907

January 11. The Rector asked permission of Vestry to raise funds to build a gymnasium for boys in the Church lot. Duplex envelopes adopted.

July 17. A loving cup presented by the Vestry to Mr. Charles C. Goodrich, who was about to leave Akron to make his residence in New York.

October. The Rector attended the General Convention at Richmond, Virginia, as a visitor.

1908

March 29. The rector organized a Sunday School in South Akron.

May 4. At annual meeting the Treasurer reported the year's receipts as \$3,707.77. This item shows how very slowly the resources of the parish developed during the first ten years of the rector's administration. Mr. T. E. Smith elected to the Vestry.

June-August. The rector made his second trip to Europe to attend the Pan-Anglican Congress in London.

October. The first issue of "The Parish Messenger" was published.

October 25. A Sunday School started in home of C. A. Townsend, 848 West Market Street. This developed into the Chapel Sunday School.

November 1. The rector used for the first time the chalice and paten made from gold and silver articles given by the members, as a memorial to all the faithful dead of the parish.

November 19. Parish Reunion.

December. Our debt reduced to \$4,000.

December 22. St. Mary's Guild served a chicken dinner in the Grand Army Hall for 35 cents, and a supper for 15 cents.

1909

April 20. Men's Club dinner in honor of Mr. Goodrich.

May 7. The Woman's Auxiliary was organized with Mrs. George Himmelman as President, and Mrs. Frank L. Smith, Secretary.

May 31. Bishop Leonard laid the cornerstone of St. Saviour's Chapel.

June 12. The rector was authorized to secure a curate.

July 6. Rev. S. Edward Thompson assumed his duties as curate of the Church.

November 13-14. The State Convention of the Brotherhood of St. Andrew entertained by the parish.

November 28. Bishop Leonard dedicated St. Saviour's Chapel.

1910

March 6. The Confirmation class of 1909 presented a Processional Cross to the Church.

April 19. A Men's Club dinner with George W. Billow as guest of honor.

May. Item from Parish Messenger, "If the new census gives Akron a population of 70,000, ought not the Episcopal Church

face the need of a priest in South Akron?" The census gave us 69,000, but we waited nine years for a work in South Akron.

September. Rev. S. E. Thompson became rector of Grace Church, Mansfield.

October. Mr. Charles T. Hull took charge of Chapel Sunday School.

October. Sewing and cooking school started at the Chapel under the direction of Miss Ruby Rentschler.

October. The rector attended the General Convention at Cincinnati as a delegate from the Diocese of Ohio.

1911

February. A branch of the Public Library established at the Chapel.

March 31. Announcement made that Mrs. Richard P. Marvin would erect a Parish House, as a memorial to her late husband, Richard P. Marvin, who died in 1906.

June 6. The Choir gave the operetta "Sylvia."

July 16. Mary Frances Atwater born.

August 15. Ground broken for Parish House and actual work begun.

September 15. A cloudburst inundated the Sunday School hall with three feet of water, doing much damage.

September 20. Parish Party at Silver Lake.

October 22. The cornerstone of the Parish House was laid with imposing ceremony.

November 17. The rector's first book, "The Young Crusaders," published.

1912

March 19. The Vestry purchased a lot on Woodland Avenue for a new rectory. (This lot was later sold.)

May 7. Parish Party at East Market Street Academy.

July 1. The Church Summer Playground for small children began.

July 8. Monday. The Marvin Memorial Parish House completed.

July 9. Tuesday. Mrs. R. P. Marvin entertained her friends in the Parish House.

July 10. Wednesday. Reception to the members of the Parish in the Parish House.

July 14. Sunday. The Parish House dedicated by Bishop Leonard.

July 16. The Choir gave the operetta "Sylvia" in the Parish House.

September 28. Rev. Thomas R. Hazzard preached.

October. An elaborate program of work began in the Parish House.

October 7. First Parish Party in Parish House.

October 25. Bishop Aves of Mexico preached.

November 19. The Rector's fifteenth anniversary.

November. The Rector's second book, "The Young Crusaders at Washington," published.

1913

January 1. Out-of-town school teachers entertained afternoon and evening at Parish House.

March 16. Palm Sunday. Dedication of new altar given to the Church by Mrs. B. G. Work as a memorial to her mother, Mrs. Mary E. Sawyer.

March 25-26. Great floods in Ohio. Rector led movement to raise \$10,000 for relief in Akron.

May 20. The 96th Annual Convention of the Diocese of Ohio held a two-day session in Marvin Parish House. Bishop Leonard requested that a Bishop Coadjutor be elected to assist him in his work.

July 1. Rev. S. E. Thompson died at Mansfield, Ohio.

July 29. The Rector and Crannell Morgan sailed for Europe, on the Arabic, from Boston, for a two months' vacation.

October 2. Dean DuMoulin elected Bishop Coadjutor of Ohio.

1914

January 1. Mrs. S. E. Thompson became Parish Visitor of the Church of Our Saviour.

February 12. Men's Club dinner in honor of Bishop DuMoulin.

December 8. The Choir gave the farce, "A Trip to Medina."

1915

February 12. The Choir gave the operetta, "Princess Bulbul."

October. "Pleasant Sunday Evenings" resumed.

December. Men's dinner with Bishop Leonard as guest of honor. President Peirce of Kenyon present with Kenyon Glee Club.

1916

January 7. The Study Class organized.

July. New kitchen built.

October. The Rector attended the General Convention at St. Louis, as a delegate.

November. Mrs. G. Walter Clemmer established a trust fund, in memory of her mother, Mrs. Louisa Rowe.

December 25. The Midnight Eucharist of Christmas Day inaugurated.

December. "The Witness," a new national church weekly, appeared. The Rector is on the Board of Editors.

1917

March 30. Our largest Confirmation Class, totalling eighty-three persons.

April. The Rector organized the Akron Home Guards and was elected Colonel of the regiment of 1,000 men.

May. The Flags of the Allies placed in the Church.

June 1. The records show that Marvin Parish House had an attendance of 23,988 persons in the first five months of 1917.

November. The Rector's book published, "The Episcopal Church: Its Message for Men of Today."

November 18. Twenty-fifth anniversary of parish and twentieth anniversary of Rector. Bishop Leonard preached.

December. Church debt finally paid, and a twelve-year effort brought to a successful termination.

1918

February. The Red Cross began a large work in the Parish House.

April. The Vestry undertook the purchase of the lot at Fairlawn and made the initial payment.

April. The Rector's war article, defending the Churches, appeared in the Atlantic Monthly, entitled, "Peter Stood and Warmed Himself."

June. The Rector received the degree Doctor of Divinity from Kenyon College.

1919

February. The Rector and his son, David, went to California for a six weeks' vacation.

October. The Rector attended the General Convention in Detroit, as a deputy from Ohio.

(On account of the high cost of printing, the Parish Messenger was suspended for two years. This makes it difficult to ascertain the important events of 1919 and 1920.)

1920

May. The Rector's first card method of religious instruction published.

May. The first Mobilization Service of the entire parish.

May 5. The Rector delivered an address at the Hotel Statler, Cleveland, on the occasion of the 30th anniversary of Bishop Leonard's consecration to the Episcopate.

July. The Rector, assisted by T. E. Smith and Reginald Adam, inaugurated Sunday School and service in Firestone Park. This was the beginning of St. Peter's Church.

October. Rev. Charles T. Hull became curate of the parish.

1921

March 27. Our largest Easter Communion with 605 persons receiving.

November 16. The Woman's Auxiliary conducted a Bazaar.

1922

June 4. First session of our new Sunday School at Crouse School.

November 19-26. The Thirtieth Anniversary of the parish and the Twenty-fifth of the Rector, celebrated by services with addresses by Bishop Leonard, Bishop DuMoulin, Dr. Streibert and Dr. Davies.

December. The parish presented the Rector a Buick touring car as an anniversary present. This splendid gift was deeply appreciated, and the rector was exceedingly grateful to the donors.

1923

August. The Rector's book, "The Word-Map of the Old Testament," published.

September. The Rector began the building of the "shack."

1924

March 29. The Cumulative Endowment Method inaugurated in the parish.

June. The Rector's book, "The A-A Method for the Cumulative Endowment of Churches," published.

June. The Rector received the degree "Doctor of Letters" from the University of Akron.

1925

February 22. A celebration of the 25th Anniversary of Miss Maxson, as organist of our Church.

February. Dean Warren L. Rogers elected Bishop Coadjutor of Ohio, in the place of Bishop DuMoulin, resigned.

March. A survey reveals the fact that during the past five years, by the death or removal of people, we have lost pledged contributions amounting to \$15,581.00 a year.

October. The Rector attended the General Convention at New Orleans, as a deputy from Ohio.

October 24. Announcement made at the services of the Endowment gift of Mr. James H. Andrews, of 500 shares of the common stock of the Quaker Oats Company, the income to be used for the charitable, religious, educational and social work of the parish.

November 1. The new pulpit installed, as a memorial to Philander D. Hall. It was given by Mrs. P. D. Hall and her son, Frank.

November 6. The great Sunday School Bazaar was held.

December 10. The Rector's annual party for the young people in the Parish House.

1926

January 14. The Study Class celebrated its tenth anniversary.

February 23. The Rector received a call to Grace Church, Brooklyn, New York.

Spring, 1926. The Vestry of the Church of Our Saviour signed the canonical papers commending David Thomas Atwater to the Bishop as a candidate for the sacred ministry of the Church.

April 4. The Rector presented his resignation to the Vestry and announced his acceptance of the call to Grace Church, Brooklyn, effective October 1st.

April 26. The Rector attended the meeting of the National Commission on the Revision of the Prayer Book, held in New York City. He was made Chairman of the Committee to prepare a "Book of Services" compiled from the Prayer Book, for use in parishes and missions, to assist persons unfamiliar with the services of the Church.

May 25. The Rector was guest at a dinner given by the Akron Church Club. Speeches were made by Bishop Leonard, Rev. S. E. Keeler, George Hewlett of Brooklyn, Fred M. Harpham and Dr. Streibert of Gambier.

September. The Rev. Chas. T. Hull resigned as curate to become rector of St. James' Church, Bucyrus. On May 1, 1927, Mr. Hull became rector of St. Paul's-by-the-Lake Church, Chicago, a large and important parish.

September 19. Sunday. The morning service was held on our lot at Fairlawn, with vested choir and a very large congregation. The lot was dedicated at this service.

September 22. The Rector, at one service, baptized a group consisting of 23 infants and 2 adults, the largest single baptismal group of his ministry.

October 1. Resignation of Rev. George P. Atwater effective, having served the parish for twenty-eight years and ten months.

October 1. The Rev. B. Z. Stambaugh became rector of the Church of Our Saviour.



The Parish Choir, 1920.

Top, left to right: Jack Groninger, the Rector, Will Smith, Rev. Chas. Hull, Harold Reichard, Edward Walker, John Miller, Mr. Hachler, Clyde Macdonald, Tom Hay, Robert Shane, John Richards, James Hackell, Richard Woolcock, Charles Stephens, George Arnold, Al Heathington, Rich Tomkinson, Maud Maxson, Mrs. McCallum, Mathilda Stephens, Frances Schwinnling, Mrs. Julia Morley Reichard, Mrs. Mabel Parthe Walker, Mrs. S. H. Tuttle, Carrie Stephens, Olive Beebe, Mrs. Ellis, Verna and Neva Mottinger, Florence Woolzey, Mrs. Margaret Rau, Mrs. Edna Markel, Mrs. Gertrude Paige, Mrs. Arthur Morley.



The Camp of the Young Crusaders at Ira, 1903 and 1904.



The Young Crusaders at the National Capitol, Washington, D. C., June, 1904.

OUR ORGANIZATIONS

* We have had many organizations in the Parish. Some types of organizations spring up, serve their purpose, and dissolve. This is especially true of groups of young people. It is perhaps just as well to have some flexibility. We have had for boys the Young Crusaders, Knights of Temperance, Brotherhood of David, Knights of King Arthur, the Boy Scouts and the Parish Printers.

For girls we have had the Junior Auxiliary, the Daughters of the Church, the Girls' Friendly, and the Camp Fire Girls. One year Mrs. Sara Nathans had a group of more than one hundred Girl Scouts.

For young men we have had the Brotherhood of St. Andrew, and numerous groups called the Young Men's Club.

We have a Parish Council of men who meet about four times a year to confer upon parish affairs.

But we have several organizations that should have special mention in these pages.

THE VESTRY

No account of our Parish would be complete without reference to the very important work of the Vestry. They are today the trustees of our very valuable property, and responsible for the temporal affairs of the Church. I have spoken of the lifetime of service given by George W. Billow and of the service and generosity of Charles C. Goodrich. I have referred to the work done in the early days by the pioneer vestrymen. But mention must be made of others. Our present Junior Warden, Elmer C. Turner, has for more than a quarter of a century been a most devoted member of the Parish. His wisdom and generosity have been a tower of strength, and in his genuine concern for the Church, he has often assumed difficult burdens. Roy Bowman has for years met our people at the door and given a greeting to the stranger, besides doing other valuable work. Harry Wilson worked for many years in Sunday School and with the Choir. E. C. Tibbitts has been clerk of the Vestry for many, many years. The Church lost an ardent supporter in the death of Crannell Morgan in March, 1923. Mr. Morgan was a man of unusual aptitude for leadership, and of noble character. Alfred P. Lohmann, by his knowledge and skill, rendered most valuable service in the construction and care of our buildings.

Theodore E. Smith for seventeen years gave us an example of steadfastness to the service and concern for the spiritual values of the Church. Arthur Morley, Mulford Wade and P. D. Hall for long periods and W. B. Baldwin, W. R. Talbot, A. B. Hall, J. S. Lowman, E. S. Bunnell and Chas. Wells for shorter periods were faithful workers. Frank B. Burch and Harry E. Andress accepted many responsibilities connected with the legal and financial phases of our work. Paul W. Litchfield was one of our earliest attendants and for many years has shown his interest. His generosity and fidelity have been of greatest value to the Parish. Fred W. Sweet gave abundantly of his time to the difficult work of the financial department and was one of the ushers for many years. A. G. Partridge, Fred M. Harpham, Fred J. Palmer and Mark Murdock brought new vigor to us in a difficult period. Our most recent vestrymen were chosen for their long records of useful service, Ira E. Myers, J. V. Blake, and A. D. Moss. To all of our vestry I owe a debt of gratitude for earnest support and deep personal friendship. They today have a great responsibility, but they are capable of accepting it, with credit to themselves and honor to the Church.

List of Vestrymen on September 1, 1926, and the date of their election:

George W. Billow	1895
Elmer C. Turner	1901
Mulford Wade	1902
R. R. Bowman	1904
E. C. Tibbitts	1905
Frank B. Burch	1914
H. E. Andress	1918
A. G. Partridge	1918
F. M. Harpham	1922
F. J. Palmer	1922
P. W. Litchfield	1924
A. D. Moss	1924
Mark Murdock	1924
J. V. Blake	1924
Ira Myers	1925

THE PARISH SUNDAY SCHOOL

It would be impossible for me to write in detail of the growth and development of our Sunday Schools. We have given vast labor to the training of our children. In recent years the enrollment has reached the total of 400 members of all our schools. It seems probable that at one time or another nearly fifteen hundred names have been upon the rolls of the Sunday School. It

would be impossible to recall the scores of persons who have served as teachers and officers. But they are entitled to our gratitude for their energy and faithfulness. The Parish Main School has had as superintendents, beside the clergy, James Hackett, Arthur Morley, Walter R. Talbot, Harry L. Wilson, Arthur J. Routh and Walter P. Keith. The Primary Department at the Church has had the good fortune to be for many years under the leadership first of Miss Eichholtz, and then of Mrs. S. E. Thompson, our Parish Visitor, assisted by Mrs. Wilbur Nye, and a staff of devoted teachers.

Officers and Teachers: The Rector, the Rev. Chas. T. Hull, Robert W. Swan, George D. Arnold, Willis F. Avery, J. V. Blake, Walter Keith, Clyde Martin, Mulford Wade, L. A. Watts, Fred Allen, Mrs. Howard J. Adams, Mrs. Stanley Emmitt, Miss Fern Carey, Miss Helen Harris.

PRIMARY DEPARTMENT

Mrs. S. E. Thompson, Mrs. Wilbur Nye, Mrs. Chester Kepler, Miss Isabel Tomkinson, Miss Verena Pearce, Miss Ruby Thomas-Moore, Miss Mary Werner, Miss Mary McCready, Miss Virginia Cohn, Mrs. Alfred R. Holden, Mrs. O. B. Wirgman, Miss Anna Carey, Miss Margaret Beebe.

ORCHESTRA

H. L. Arbuckle, leader; Mrs. H. L. Arbuckle, Dr. T. W. Harkins, Madeline Harkins, Lillian Reynolds, Douglas Brown, James McKeever, Paul McKeever, Herman Marrow, Harry Marrow and Fred Lansinger.

THE CHAPEL SUNDAY SCHOOL

The establishment of the Chapel Sunday School has been presented fully in the preceding pages.

The Chapel Sunday School has reached an enrollment of one hundred, under the leadership of Mr. Chester Conner, Mr. and Mrs. Leslie Harper, Mrs. J. V. Blake, and a faithful staff. More has been said of our Chapel elsewhere in this book.

Superintendent—Chester F. Conner.

Officers and Teachers: Dow W. Harter, J. W. Jordan, C. L. Harper, A. L. McCracken, Mrs. J. V. Blake, Mrs. C. L. Harper, Mrs. T. P. Williams, Norma Pierson, Mrs. C. T. Hull, Ruth McPeake, Nancy Coup.

The Maple Heights Sunday School was started in Crouse School on Diagonal Road on June 4, 1922, with an attendance of seventeen. For four years this school has been maintained, with an attendance of between twenty and thirty. This was the first move of our parish to occupy the very large field in Southwest Akron.

THE PARISH CHOIR

The Parish Choir at this time consists of the following:

Maud A. Maxson, choir leader and organist since 1900.

Sopranos: Mrs. Arthur Morley, Mrs. W. E. Kneale, Neva Mottinger, Verna Mottinger, Mrs. Clyde MacDonald, Kathryn Kirn, Mrs. Helen Stanley Jones, Fern Carey, Alice Hull and Inga Lansinger.

Altos: Carrie Stebbins, Mrs. Charles Stebbins, Frances Schwindling, Margaret Parthe, Henrietta Caswall, Lucille Carey and Violet Hay.

Tenors: John R. Bennetts, George Arnold, Fred Allen, Clyde MacDonald, Percy Renwick, S. M. Grant.

Basses: James Hackett, Richard Woolcock, Thomas Hay, Charles Stebbins and Alfred Stinton.

Among the crucifers have been Karl Rehder, Wesley Hawkins, Willson Smith, Roy Tomkinson, John Geis, Harold Whitmore, Clark Groninger, Alan McCracken and Willard Melvin.

The service of many former members deserves mention. Among the men who were for a considerable time members of the Choir are:

Richard Tomkinson, William Smith, Joseph Tomkinson, Arthur Reynolds, Fred W. Work, Arno Sigel, Orrie Hoerger, Harry Fauver, Henry Wesener, Carl Lohmann, Harry Wilson, William Patton, Edgar Everhart, E. E. Walker, Robert Hackett and John E. Miller.

The Choir roll contains the following names. Many of the young women here mentioned are now married, but the name is given as it appears on the roll:

Mary Fitch, Sara Fitch, Anna Ross, Louise Horix, Ivah Lodwick, Hattie Hammel, Helen Reynolds, Louise Seybold, Elsie Seybold, Edith Seybold, Mildred Crisick, Elsie Wilcox, Gertrude Humphrey, Rose Morley, Julia Morley, Mrs. George Kunz, Ella Diehm, Mrs. D. K. Paige, Mrs. W. B. Baldwin, Mabel Parthe, Ella Chapman, Edna Stebbins, Mrs. Seth Tuttle, Margaret Woosley, Emma Enzenauer, Nellie Capron, and Mrs. W. P. Keith.

The entire choir alumni roll contains several hundred names and is too long to print in full.

I have written elsewhere of the very valuable service rendered to the Church by the Choir.

ST. MARY'S GUILD

St. Mary's Guild was organized in November, 1892, as the initial step toward the establishing of a Church on West Hill. It has had a long history of hard work. The Guild was named from Mrs. Mary Hammel, its first President, who was indefatigable in her efforts for the Church, and who must always be held in revered memory by the Parish. The Guild during all the years has made money by sewing and by serving

Church dinners. It has made an enviable reputation, and counts in its ranks some of the most devoted of our women. It is impossible to reprint in this history the roll of every organization, but I am venturing to print a portion of the roll of the Guild.

Those who were members in the years preceding my coming to Akron were: Mrs. Mary Hammel, Mrs. George W. Billow, Mrs. Ida Reherd, Mrs. C. F. Billow, Mrs. D. Jarvis, Mrs. F. A. Fauver, Mrs. Mary Coney, Miss M. J. Gunn, Miss Caroline Gunn, Mrs. George Goble, Mrs. F. P. Buckingham, Mrs. George Buckingham, Mrs. Arthur Morley, Mrs. Camp, Mrs. J. Housman, Mrs. J. M. Laffer, Mrs. A. M. Cole, Mrs. H. W. Cole, Mrs. L. Rowe, Mrs. Dodge, Miss Clemenger, Mrs. W. W. Fitch, Mrs. John Sabin, Mrs. Jane Esate, Mrs. Vance, Mrs. Convery, and Mrs. Neilson.

Among those who joined the Guild during my rectorship are: Mrs. A. W. Wilcox, Mrs. John Schuler, Miss T. Eichholtz, Mrs. Mary Reynolds, Mrs. F. Horix, Mrs. M. Wade, Mrs. G. P. Atwater, Mrs. J. Rutherford, Miss Margaret Rutherford, Mrs. E. S. Bunnell, Mrs. H. B. Jackson, Mrs. A. P. Lohmann, Mrs. H. E. Andress, Mrs. John S. Lowman, Mrs. H. E. Hall, Miss Bertha Hall, Mrs. Arthur Latham, Mrs. R. P. Marvin, Mrs. H. E. Emerson, Mrs. E. C. Tibbitts, Mrs. E. A. Oviatt, Mrs. H. L. Wilson, Mrs. C. B. Cushman, Mrs. A. Lodwick, Mrs. S. M. Bowman, Mrs. Helen Judd, Mrs. F. Grether, Mrs. S. J. Cole, Mrs. W. A. Spencer, Mrs. A. W. Hawkins, Mrs. Anna Hawkins, Mrs. George Hawkins, Mrs. Charles Perkins, Mrs. George Pflueger, Mrs. Paul Held, Mrs. L. Seybold, Mrs. James Hackett, Mrs. Robt. Caswall, Mrs. Chamberlain, Mrs. I. C. Alden, Mrs. H. S. Wilgus, Mrs. Everett, Mrs. James Eager, and Mrs. Kathryn A. Morrison.

It was difficult to get the above list. The names are in no particular order. I only hope there are no omissions. The Guild is at present engaged in building up a General Endowment of \$1,000 to perpetuate its name and to give support to the Church for all time, in its name. A bronze tablet will be put upon the wall of the Church, to commemorate St. Mary's Guild. The President of the Guild is Mrs. Charles E. Perkins.

THE WOMAN'S AUXILIARY

The Woman's Auxiliary was organized on May 7, 1909. The first President was Mrs. George Himmelman. She was succeeded by Mrs. Elmer Turner, who was President for five years. Ably assisted by Mrs. F. H. Lyder and Mrs. F. L. Smith, Mrs. Turner succeeded by years of hard, patient, and devoted labor, in laying the strong foundations upon which the Auxiliary grew in power and usefulness. Each year the Auxiliary contributed more money and material

to the missionary work of the general Church. It has repeatedly entertained the Regional Meetings, when with the cooperation of St. Mary's Guild, luncheons have been served to many visitors. The Auxiliary has become one of the most effective in the Diocese of Ohio. It would be impossible to name all the members who have met on Friday afternoons to further the work. It has been particularly fortunate in having strong leadership. The present President, Mrs. R. R. Bowman, has served for four years and is most ably developing the work and organization. (Mrs. Bowman has become President of Auxiliary of the Akron Region.)

THE PRESIDENTS

Mrs. George Himmelman, Mrs. A. B. Hall, Mrs. Elmer C. Turner, Mrs. R. E. Sawyer, Mrs. F. L. Smith, Mrs. J. V. Blake, and Mrs. R. R. Bowman. (Mrs. Ella Adams, 1928.)

VICE-PRESIDENTS

Mrs. Gay Donaldson, Mrs. F. H. Lyder, Mrs. Fred Taylor, Mrs. A. D. Moss, Mrs. A. G. Partridge, Mrs. J. H. Adams, Mrs. R. L. Nottingham, and several others mentioned as Presidents.

SECRETARIES

Mrs. P. D. Hall, Mrs. A. J. Routh, Mrs. Mark Murdock, Mrs. Howard J. Adams, Mrs. George M. Campbell.

TREASURERS

Mrs. J. F. Vance, Mrs. F. B. Burch, Mrs. Arthur Latham, Mrs. R. R. Bowman, Mrs. Geo. McCracken.

WORK COMMITTEES

Those mentioned above have served on various work committees. The following members have likewise served on the committees: Mrs. George Kunz, Mrs. R. W. Fraser, Mrs. J. W. Vance, Mrs. J. S. Millard, Mrs. Wm. Boardman, Mrs. H. E. Andress, Mrs. Newton Noble, Mrs. R. S. Leonard, Mrs. J. M. Merriman, Mrs. William McConnell, Mrs. R. W. Swan, Mrs. J. F. Jones, Mrs. A. F. Merrill, Mrs. W. E. Avery, Mrs. H. B. Conn, Mrs. Crannell Morgan, Mrs. C. B. Akers and Mrs. F. J. Palmer.

Mrs. E. C. Turner was for many years in charge of the United Thank offering. She has been succeeded in this duty by Mrs. Mark Murdock.

The Church Periodical Club is ably represented by Mrs. MacCracken and Mrs. Tibbitts.

THE STUDY CLASS

The Study Class is a unique group. It came into existence at a time when Akron was growing very rapidly, in 1916. Many young couples were coming here, some of them newly married, and the older social groups were overwhelmed by the numbers

of newcomers. Many young women had no friends or acquaintances and were lonely and homesick.

Our parish visitor, Mrs. Thompson, and the Rector made many efforts to interest these newcomers. But the old methods were not effective. Finally we hit upon the expedient of giving a luncheon, and inviting six newcomers and six girls from the parish. At this luncheon it was proposed that they form four committees and take turns in entertaining each other, once a week. This was on January 7th, 1916. They willingly undertook to do this. Within a few weeks a dozen more had been asked to join the committees. The group took an hour after luncheon for a study class, led by the Rector. This gave the name to the effort.

Among those who came to the earliest meetings and who are still members of the Study Class are, Mrs. S. E. Thompson, Mrs. George Carle, Mrs. Allan Merrill, Mrs. David Evans, Mrs. Howard Bryant, Mrs. Theron McNary, Mrs. George Krumroy, Mrs. Wilbur Nye, Mrs. Walter Barnes, Mrs. Carl West, Mrs. Lloyd Mentzer, Mrs. T. W. Harkins, Mrs. B. F. Lemmon, Mrs. Warren Selby, Mrs. H. P. Morgan, Mrs. T. S. Malson, and Mrs. George Campbell.

The numbers grew rapidly. It was no unusual thing to have a hundred young women at a luncheon. The numbers varied somewhat from year to year and season to season but a large average was maintained.

But the essential features of the movement were retained. At first four, and later five, committees served, in rotation, a lunch each week. Each member could bring a newcomer once as the guest of the parish. Each newcomer was asked to serve on a committee. When she got her hat off—and her apron on, and was called "Susan" by six or eight others, she began to think that Akron was not such a bad place after all.

The members pay one dollar a month dues, and this pays for the luncheons for a month.

It was soon discovered that something must be done for the husbands of the members. It was arranged that each committee give each year a dinner-dance to which the husbands were invited. This added greatly to the effectiveness of the group.

The purpose of the Study Class is to secure for the newcomer a group of friends, so that her life may be socially normal in the community.

The Rector gives a half-hour talk after each luncheon.

He has talked on general subjects and

upon the Church. It gives him opportunity to enlighten the strangers upon the practices of the Episcopal Church. A large number of candidates for Confirmation have been recruited from this group.

The Study Class has been of very great value to the Church—and it has been the means of helping many young women to find a circle of friends. If you are lonely and want someone to call you by your first name—come to the luncheons of the Study Class, each Friday at 12 noon.

Some five hundred young women have been enrolled as members in the ten years of the existence of the Study Class. Mrs. Adeline McNary has become the active and efficient President of the Class.

Great credit for the success of the Study Class must be given to the four Treasurers who skillfully performed a difficult task: Mrs. A. B. Merrill, Mrs. J. H. Noble, Mrs. E. S. Anderson, and Mrs. David L. Edwards.

At the Tenth Anniversary Dinner, on January 14, 1926, the Study Class made a gift of fifty dollars to the Endowment Fund—to perpetuate the name of the Study Class.

OFFICERS

President—Mrs. Theron McNary.
Secretary—Mrs. A. B. Merrill.
Treasurer—Mrs. D. L. Edwards.
Custodian of Property—Mrs. Wilbur S. Nye.

COMMITTEE 1

Mrs. George M. Campbell, Mrs. B. F. Lemmon, Mrs. R. E. Heanes, Mrs. C. E. McCormick, Mrs. Harry P. Morgan, Mrs. Theodore Harkins, Mrs. Willis Avery, Mrs. Cyril H. Jones, Mrs. C. R. Anderson, Mrs. C. D. Coffman, Mrs. John Hewes, Mrs. F. M. Pursell, Mrs. A. C. Gunsaulus, Mrs. George F. Kunz, Mrs. R. B. Fisher, Mrs. H. K. Wheelock, Mrs. W. D. Dickerson.

COMMITTEE 2

Mrs. R. R. Fairbanks, Mrs. R. H. Wingert, Mrs. A. R. Holden, Mrs. B. E. Dawley, Mrs. J. C. Hoagwood, Mrs. Clyde Martin, Mrs. C. E. Barnes, Mrs. G. A. Raybould, Mrs. C. A. Steinfeldt, Mrs. H. A. Buckley, Mrs. H. F. Schmidt, Mrs. O. B. Wirgman, Mrs. W. B. Wolff, Mrs. F. E. Kyle, Mrs. W. A. Hart, Mrs. R. R. L. Bullard, Mrs. C. J. Bassler, Mrs. J. S. Barrett, Mrs. K. G. Kibbee, Mrs. A. O. Roberts.

COMMITTEE 3

Mrs. George S. Thatcher, Mrs. H. R. Conn, Mrs. George Carle, Mrs. Warren Selby, Mrs. L. I. Thomas, Mrs. Allan B. Merrill, Mrs. O. V. Miller, Mrs. Homer Thomas, Mrs. A. A. Teisher, Mrs. C. E. Mills, Mrs. v. H. Dingmon, Mrs. V. D. Lidyard, Mrs. Thomas Kelly, Mrs. Harry Hoffman, Mrs. W. K. Barnes, Mrs. M. D. Tremelin.

COMMITTEE 4

Mrs. Theron McNary, Mrs. F. A. Johnson, Mrs. G. F. Krumroy, Mrs. J. L. Swinehart, Mrs. T. S. Malson, Mrs. R. I. Parent, Mrs. Gilbert Watkins, Mrs. Wade Belden, Mrs. Glenn Reinke, Mrs. I. L. Houghton, Mrs. Fred Grimm, Mrs. E. H. Yetter, Mrs. A. E. Boediker, Mrs. W. P. Cline.

COMMITTEE 5

Mrs. Wilbur Nye, Mrs. J. B. Merriman, Mrs. C. H. Gambec, Mrs. J. Fred Jones, Mrs. E. E. Dallow, Mrs. Thomas Kelly, Mrs. W. E. Ziegler, Mrs. G. B. Lovett, Mrs. N. C. Plumer, Mrs. W. E. Bridgers, Mrs. Frank Rohde, Mrs. L. G. Beem, Mrs. H. H. Davis, Mrs. W. H. Knight, Mrs. Harry Viall, Mrs. Ralph Wallace, Mrs. M. J. Hallinan, Mrs. E. K. Sheffield, Mrs. C. H. Smelser, Mrs. W. D. Zahrt, Mrs. E. E. Neyland.

The work of these Committees in preparing the lunches, week in and week out, for twelve years, is an example of the devotion that has characterized our group.

THE GIRLS' FRIENDLY SOCIETY

This is an active society among the girls of the Church. It is affiliated with the National organization.

Its officers and members are as follows:

President—Mrs. A. R. Holden.

Assistant President—Mrs. R. R. Fairbanks.

Treasurer—Mrs. B. E. Dawley.

ASSOCIATES

Augusta Brinkerhoff, Mrs. R. R. Bowman, Mrs. Harry Buckey, Mrs. Emil Gammeter, Mrs. Claude Harris, Mrs. Theron McNary, Mrs. Wilbur Nye, Mrs. Henry Schmidt, Mrs. John Hoagwood, Mrs. G. Steinfeldt, Mrs. S. E. Thompson, Mrs. Carl West, Mrs. Ralph Wingert.

MEMBERS

Marjorie Berg, Hazel Bippus, Madelyn Brothers, Alice Carey, Fern Carey, Lucille Carey, Dorothea Schmidt, Sylvia Smith, Catherine Spear, Myrtle Tennett, Ruby Thomas-Moore, Isabelle Tomkinson, Mary Werner, Madelyn Wooten, Marguerite Zahrt, Geraldine Favinger, Helen Harris, Ethel Heepe, Margaret Holloway, Margaret Hood, Betty Ingersoll, Mary McCready, Marion Mitchella, Verena Pearce, Elizabeth Perks.

THE YOUNG MEN'S CLUB

A group of young men meet each week at the Parish House, for discussion and fellowship. Leaders in industry and in professions are invited to speak to them. The leader is Clyde Hoffman.

THE BOY SCOUTS

Our troops of Boy Scouts have had long careers. As early as 1912 we had a troop at the Chapel and a troop at the Church. The work of the Boy Scouts has been presented elsewhere in this book.

Troop Eleven was organized in December, 1916. Because of growth in numbers this Troop was divided into two troops, called Troops Eleven and Twelve. Troop Twelve had two camps, one at Ira, in 1921, on the site of the Young Crusader camp, and one in 1922 on the site which later became Camp Manatoc. These camps were under the direction of David Atwater. The Indian name Manatoc, meaning a "high outlook," was proposed by David Atwater as the name for the permanent Boy Scout camp for all Akron troops, on the land given to the Akron Scout Council by Karl Butler. Karl Butler was in the first boys' camp conducted by the rector in 1900.

Troop Eleven in 1926 made a trip to Washington under the direction of Mr. Raymond Ferris.

THE ALTAR GUILD

The members of this organization care for the Altar Vestments and Altar Vessels, and prepare the Altar for the services.

The members are: Miss Marguerite Zahrt, Miss Margaret Beebe, Miss Geraldine Young, Miss Harriet Doyle, Miss Louise Grant, Miss Mary Werner, Miss Verena Pearce.

THE ATWATER SOCIETY

In the spring of 1926 a large group of young people organized a Society for social and educational purposes. They took the name "The Atwater Society." This Society meets each week and welcomes young people of the Church and community. The Society gives suppers, picnics and dances, and has lectures and addresses.

MARRIAGES

This is a partial list of the marriages upon the records from 1899 to 1926.

MARRIAGES

1899

August 2—Clarence J. Geis and Harriet E. Housman.

1900

January 17—George W. Memmer and Maud Day.
April 25—George W. Clemmer and Lucy M. Rowe.
August 29—Winfield L. Bixby and Mattie P. Sabin.
September 19—David K. Paige and Gertrude M. Wagner.
October 13—Eugene Ransom and Jane A. Gale.
November 29—George Hawkins and Alice A. Akers.

1901

January 23—Joseph R. Haskins and Mary A. Long.
August 28—Frank Caine and Jessie A. Bridge.
August 29—William H. Evans, Jr., and Flora Goodwin.
October 8—George W. Hagenbaugh and Cornelia B. Caswall.
October 12—William Dillworth and Buelah Kilgore.

1902

April 23—Willis D. Chapman and Gertrude M. Maynard.
August 25—John H. Romweber and Elizabeth Caswall.
September 2—Charles W. Hawkins and Anna E. Ingham.

1903

July 15—William B. Baldwin and Leonore A. Martin.
September 1—James E. Tranter and Ada M. Green.
October 1—James Rutherford, Jr., and Margaret E. Jost.
October 6—Emil A. Sattler and Jeannette Barnett.

1904

January 14—Robert S. Pearce and Frances Tomkinson.

1905

February 18—William C. Hoover and Nellie M. Harris.
June 24—J. Edward Walker and Daisy E. Staniforth.
June 28—Bert G. Kneifel and Lulu S. Phelps.
October 25—Harry C. Gammeter and Maud Frey.

1906

May 8—Herbert O. Alexander and Jessie L. Rutherford.
June 2—Chalmers S. Brown and Louise V. Horix.
June 27—J. Henry Adams and Ella A. Chapman.
July 11—Edwin S. Wertz and Elizabeth Johnson.
December 22—Arthur Young and Grace Crapper.

1907

May 8—Orrie E. Hoerger and Mary E. Fitch.
September 14—William F. Cotterman and Emma B. Hackett.
October 16—James D. Tew and Elinor Bechtel.
November 27—Arthur H. Thompson and Elizabeth Lee.

1908

January 1—James G. Cass and Julia A. Harry.
June 1—Frederick W. Butler and Ann Marie Brothers.
October 14—George F. Kunz and Laura M. Isenmann.
November 19—Harry L. Wilson and Amy A. Gates.
December 29—Theodore Schumacher and Ada C. Bates.
December 29—William C. Geer and Effie A. Work.

1909

May 4—Gustav H. Laumann and Katherine Caldwell.
June 17—Wilbur S. Nye and Rose M. Morley.

June 23—Thomas Tomkinson and Bertha K. Zimmerly.
July 10—Arthur Latham and Anna C. Ross.
July 14—John N. Gellatly and Abby W. Alden.
August 11—Chester M. McCreery and Helen Alice Knight.
December 21—Raymond R. Apple and Jessie Esgate.

1910

January 1—Arthur E. Trafford and Mrs. Emma C. Laxton.
January 20—Edmund H. Cole and Pearle A. Schueler.
March 1—Murrell A. Stevens and Mary I. Sabin.
July 30—Paul A. Schmidt and Ednah A. Reid.
September 20—Samuel J. Cole and Bessie B. Hall.
October 12—George H. Burgy and Ivah A. Lodwick.
November 22—Arthur H. Leavitt and Helen M. Steiner.
November 24—George E. Dunan and Betsy L. Crisick.

1911

May 16—Dow W. Harter and Winifred M. Cole.
August 23—Paul M. Held and Mildred Anderson.
August 29—Arthur E. Cass and Minnie Evans.
September 5—Tracy D. Thomas and Bonnie B. Smith.
September 7—Paul M. Pope and Cornelia Cranz.
September 26—Chester F. Conner and Willa A. Whyte.
December 23—Lawrence M. Purdy and Josephine C. Howland.

1912

June 19—Charles E. Goddard and Minnie E. Schmittel.
September 4—Arthur L. Breitenstein and Maude E. Dyke.
September 12—David R. Evans and Ruth G. Crane.
October 11—Robert S. Laird and Edith M. Saalfeld.
October 19—Paul R. Bishop and Mildred J. McKeever.

1913

March 26—Dare McConnell and Cloe V. Peterson.
July 1—Alfred A. Brewster and Florence Snider.
July 2—George W. Pike and Glenora Fox.
September 29—Edgar M. Lee and Esther Means.
October 15—Dr. David Spence and Doris L. Stacy.
October 18—Dr. Wm. H. Cary and Dona May Feederle.
November 1—Allan B. Merrill and Nellie M. Houser.
November 5—H. Leroy Wilson and J. Estella Denaple.
December 23—Norman R. Orcutt and Lucile C. Whitner.

1914

January 26—Rev. Milton S. Kanaga and Frances E. Harrington.
March 25—Edmund N. David and Marie A. Stock.
April 18—Thomas A. Lussen and Elsie M. Seybold.
June 20—Austin Stair and Mrs. Bessie Thomas-Moore.
July 28—Arthur C. Horn and Madge E. Lodwick.
October 8—George D. Arnold and Katie E. Schuler.
October 11—Edwin Park and Helen E. Gray.
October 15—Amos H. Englebeck and Martha H. Ozburn.
November 17—Richard W. Brouse and Harriet D. Good.
November 26—Fred D. Gilbert and Elsie E. Hoffman.
December 31—Allen T. Smith and Marion A. Harrington.

1915

February 15—William F. Lawler, Jr., and Louise J. Seybold.
April 27—William F. Russell and Christine G. Smith.
May 22—John Griffith and Essie McCreedy.

May 29—C. Leslie Harper and Florence G. Campbell.
 June 5—J. Coburn Musser and Marion Andrews.
 July 7—Robert H. Noah and Mary S. Hall.
 September 7—Robert A. Gulick and Ruth E. Fiebeger.
 December 21—Ralph H. Keene and Jane K. Eagan.
 December 24—Carl S. Dawley and Edith K. Seybold.
 December 26—Earl S. Clark and Lillian M. Hartz.

1916

April 26—Howard Rohan and Dorothy E. Wright.
 April 26—Warren H. Hackett and Kittie A. Oberlin.
 April 29—Sydney Smithers and Mary A. Miller.
 June 21—Albert W. Holcomb and Ethelind E. Jentsch.
 June 30—Karl A. Dalsky and Margaret E. Seybold.
 September 2—Hindley B. Myers and Rhea S. Matthes.
 October 4—Ernest R. Preston and Ruth E. Bunnell.
 November 1—Julian L. Adams and May A. Latham.
 November 22—Frederick C. Wettach and Ila Belle Spiker.

1917

April 21—John L. Stauffer and Helen B. Sutton.
 April 28—Harry B. Denman and Edna M. Vance.
 May 5—Clyde Martin and Marguerite Strough.
 June 4—Vandervoort E. Chittenden and Anne W. Starr.
 July 7—Paul R. Walker and Kathryn O. Esch.
 July 10—Jesse B. Merriman and Jessie M. Walker.
 July 25—Myrl D. Tremelin and Marie Schwindling.
 August 4—Harold B. Smith and Celia E. Siegfried.
 August 20—Oliver M. Morris and Gladys G. Goodwin.
 September 1—Karl B. Kilborn and Marion C. Bunnell.
 November 3—George W. Schneider and Bessie L. Hook.
 November 7—Lloyd E. Mentzer and Margaret E. Wilgus.

1918

February 9—George H. Williams and Ruth Morris.
 March 20—Harold R. Child and Bessie D. Willford.
 March 23—Albert E. Tresidder and Lillian P. Richards.
 April 3—Harold D. Reichard and Julia E. Morley.
 April 6—Edwin C. Henn and Dorothy E. Morris.
 May 4—Lloyd S. Wallace and Helen M. Farst.
 June 8—Joseph H. Dunlap and Virginia B. Walker.

1919

April 25—Harold A. Alvis and Helen M. Edwards.
 May 1—Ira W. Harrington and Areta Lyon.
 May 10—John R. Luxmore and Pauline L. Myers.
 June 21—Edgar Everhart, Jr., and Eleanor Schmidt.
 August 4—Dow Moore and Catherine E. Thompson.
 November 6—William H. Patton, Jr., and Pearl M. Lattin.
 December 3—Tress E. Pittenger and Mary V. Lee.
 December 14—Charles H. Russell and Myrna L. Betteridge.
 December 23—Luther U. Cousins and Elsie S. Frey.
 December 26—William E. Laney and Loyd Noble.

1920

January 3—Ford L. Carpenter and Margaret E. Esselburn.
 January 27—Howard R. Smith and Daisy D. Seibert.
 February 19—Harold B. Harpham and Kathryn E. Stock.
 March 6—H. Otis Aldous and Elizabeth P. Hutchman.
 April 5—Stanley W. Emmitt and Helen M. Parker.
 April 9—Rev. William V. Mueller and Olive E. Branch.
 May 1—Emmet H. Dodge and Janice Miller.
 May 15—Allen K. Clark and Louise D. Guth.
 June 5—Leroy Tomkinson and Nora E. Wilson.
 June 9—Edward E. Walker and Mabel M. Parthe.
 June 12—Harry W. Hillman and Marion Virtue.
 June 14—Frederic J. Botzum and Dorothy M. Hendrick.
 June 19—Paul E. Billow and Vyla Hudson.
 July 31—Elliott H. Barnwell and Lucy M. Thomas.
 August 4—Adam F. Erdenberger and Mae Stanhope.
 August 14—Charles H. Shaw and Estelle C. Roe.

August 31—Warren Packard and Dorothy A. Braden.
 September 11—Arthur F. Billow and Bettie M. Tether.
 September 14—Sterling S. Wilcox and Ruth E. Wert.
 October 16—Kenneth W. Wolcott and Doris H. Suttles.

1921

February 8—Luther S. Baechtel and Gertrude C. Boteler.
 March 26—Robert B. Carmichael and Gloria C. Smith.
 June 5—Edwin L. Curbishley and Annie M. Boulton.
 June 9—Richard Pearce and Mary O. Grenfell.
 June 11—Herbert R. Bicknell and Mollie F. Haig.
 June 25—Rev. Harold F. Hohly and Helen P. Wade.
 September 3—George E. Rau and Margaret Wooley.
 September 24—Ernest L. Markel and Edna H. Stebbins.
 December 3—Enos H. Baker and Rhea G. Smith.
 December 28—Tom T. Hawksworth and Portia B. Kempel.

1922

July 26—Horace G. Miller and Charlene Fiebeger.
 August 19—Murray W. Collie and Margaret F. Toan.
 August 19—Arthur D. Brennan and Nora I. O'Brien.

1923

February 7—John Rowley and Mrs. Elizabeth Easton.
 May 5—Francis W. Wilson and Pearl K. Greif.
 June 23—Malcolm C. Brock and Julia T. Bope.
 June 23—Charles S. Stebbins and Matilda Schwindling.
 August 31—Lynn A. Carney and Mary Grace Lee.
 August 31—Frederick G. Sherbondy and Alma I. Shreffler.
 September 4—Robert J. Hackett and Helen B. Stein.
 September 22—Carl H. Groninger and Florence Stahlnecker.
 September 27—Earl A. Dutt and Cora E. Siegfried.
 October 6—Rollin D. Chittenden and Helen B. Jackson.
 October 18—William R. Pollard and Mildred L. Crisick.
 October 24—Harold W. Slabaugh and Thelma Lewis.
 November 3—Clyde B. Macdonald and Phyllis M. Blewett.
 December 29—George F. Dales and Anita E. Way.

1924

March 1—H. Evan Williams, Jr., and Freda A. Slater.
 March 8—William M. McCormick and Caroline E. Fletcher.
 May 31—J. Wallace Mann and LaGretta Renner.
 June 28—Theodore L. Cook and Alma E. Betzler.
 October 11—John R. Wymann and Mildred McCready.
 December 6—Leslie Harold Swink and Olive Smith.
 December 24—Glenn Reinke and Elinor Kerns.
 December 24—John F. Miner and Rhea L. Morrette.
 December 31—Springer D. Simpson and Marie A. Maitert.

1925

January 17—Winfield O. Johnston and Ada C. Little.
 January 25—Gerald S. Dales and Lucille Miller.
 February 14—J. Edward Good and Mrs. May H. Weld.
 June 15—Warren F. Berry and Almina R. Pickard.
 August 11—Harry P. Schrank and Julia K. Palmer.
 September 23—Paul T. Esselburn and Ruth T. Osterstock.
 September 30—Claude M. Harris and Mina B. Reinke.
 October 24—Lawrence H. Patton and Katherine E. Rowe.
 November 8—Stuart G. Smith and Norma E. Helcher.

1926

January 9—Herbert L. Cooper and Mildred J. Hinish.
 April 17—Churchill H. Bacon and Mary Gallagher.
 May 1—Willett D. LaDue and Mildred A. Payne.
 May 13—Russell R. Gross and Mrs. Prudell Joy Carl.
 June 1—William R. Boughton and Geraldine E. Mann.
 July 19—John Griffith and Mildred Thomas.
 September 26—Chester E. Smith and Carola M. Jackson.
 September 26—Frederick L. Geis and Alberta T. Lowe.
 October 6—Jere L. Robinson and Charlotte C. Hawkins.

CONFIRMATIONS

May 3, 1896, by Bishop Leonard

Jessie Humiston



March 7, 1897, by Bishop Leonard

Mrs. Charles Billow	Carl Seybold
Nora Brown	Nellie Reese
Clara Billow	Richard Patterson
Edward Billow	Jessie McBurney
Nellie Kyte	Mrs. Hattie Williams
Clara Seybold	Mrs. Julia G. Turner
Louis Seybold	Mrs. Jennie E. Franklin

All of the persons whose names are recorded from this date were presented for Confirmation by the Rev. George P. Atwater.



September 25, 1898, by Bishop Leonard

Lucy M. Rowe	Arthur L. Reynolds
Harry W. Fauver	Carl J. Fitch



March 12, 1899, by Bishop Brooke

Mrs. Mary G. Goodrich	Mrs. Carrie Smith
Mrs. Mary F. Humiston	William Smith
Mrs. Emma Smith	Avery Dewis
Ella Chapman	



December 14, 1899, by Bishop Leonard

Arthur R. Bruce	Margaret M. Rutherford
George Byron Chapman	Jessie L. Rutherford
Lottie M. Dilworth	Louisa Seybold
Clarence J. Geis	Bessie M. Wolf



June 3, 1900, by Bishop Leonard

Carl J. Beers	Cornelia Cranz
Josephine D. Beers	Mrs. Anna L. Fox
H. Karl Butler	Herbert G. Patterson
Ewing R. Boies	Mary Sabin



April 18, 1901, by Bishop Leonard

Mrs. Alice McNeil	John Botzum
Louise Horix	J. Walter Lyder, Jr.
Anna Ross	Jos. Robert Haskin
May Latham	Fred Eichenlaub
Mrs. John Botzum	Leslie Hough



February 20, 1902, by Bishop Leonard

Mrs. Ella A. Chapman	Elsie Wilcox
Mrs. Agnes Wilcox	Dorothy Buckingham
Mrs. Mary Reynolds	Willis D. Chapman



September 17, 1902, by Bishop Leonard

Carl A. Lohmann



May 5, 1903, by Bishop Leonard

Mrs. Grace L. Fish

May 21, 1903, by Bishop Leonard

Rose Morley	Elsie Seybold
Ellen Jarvis	Emma Tomkinson
Helen Reynolds	Florence Short
Helen Bowman	Margaret Dilworth
Mrs. James Hackett	



April 17, 1904, by Bishop Coleman

Anna Gammeter	Samantha Ozburn
Helen Hammel	Ada Sirdafield
Mildred Gorman	Irene Sirdafield
Bertha Hall	Edith Sirdafield
Elizabeth Lee	Walter Rutherford
Beatrice Rentschler	Thomas Tomkinson
Ruby Rentschler	Fred Chapman
Mrs. Emma Laxton	J. Henry Adams
Tjalda Eichholtz	



March 19, 1905, by Bishop Leonard

Mrs. Grace H. Lohmann	Archie L. Billow
Mrs. Mary G. Watkins	Maud A. Maxson
Mrs. Helene E. Hall	Emma Hackett
James Rutherford	Dorothy Palmer
Mrs. James Rutherford	Anna Watkins
Mrs. Edith Stanbury	Helen Steiner
Mulford Wade	Julia Doyle
Mrs. Mulford Wade	Glenn McNeil
Daniel E. Cranz	Edith Seybold
Mrs. Daniel E. Cranz	Lauretta White
Lloyd Heald	Rose Armstrong
Fred W. Work	John Beers
Louise Zeigler	David Wilcox
Oliver Hackett	Curtis Wilcox
Burdette Maxson	Lake Fisher
Dare McConnell	Howard Smith
Ralph Brennen	Richard Brouse



November 1, 1905, by Bishop Leonard

Harry Leroy Wilson



December 1, 1905, by Bishop Leonard

Mrs. Mary M. Goodrich	Richard P. Marvin
Mrs. Richard P. Marvin	



April 30, 1906, by Bishop Leonard

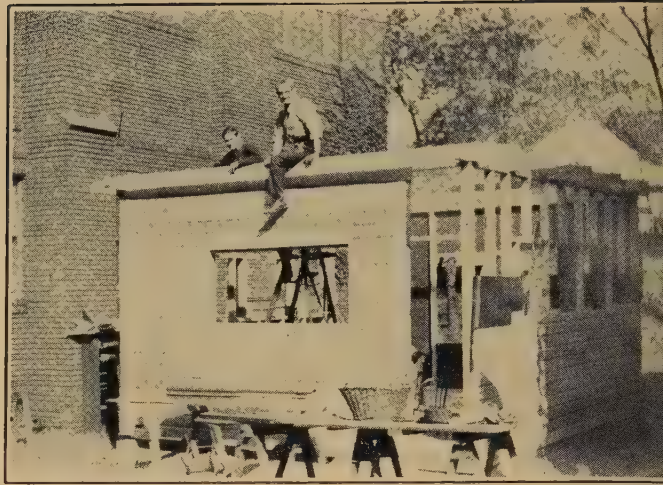
Edward C. Tibbitts	Mrs. H. Leroy Wilson
Mrs. Edward C. Tibbitts	Mrs. H. S. Wilgus
Alfred P. Lohmann	Mrs. Augusta Eichholtz
Harry B. Jackson	George Walker
Mrs. Harry B. Jackson	Clara Snook
H. Leroy Wilson	Arno W. Sigel
Gertrude Jackson	Ruth Fiebeger
Martha Searles	Ednah A. Reid
Eva J. Miller	Ivah Lodwick
Robert Hiddleston	Gustav Sigel
Ward Wilgus	Fred Emerson
Ellis Schroeder	Carl Rentschler
George Ikens	



The Sunday School of St. Saviour's Chapel, 1926.



The Young Crusaders' Cross at
Ira, Ohio.



Building the Shack, 1923.



The Rector's family, 1914.

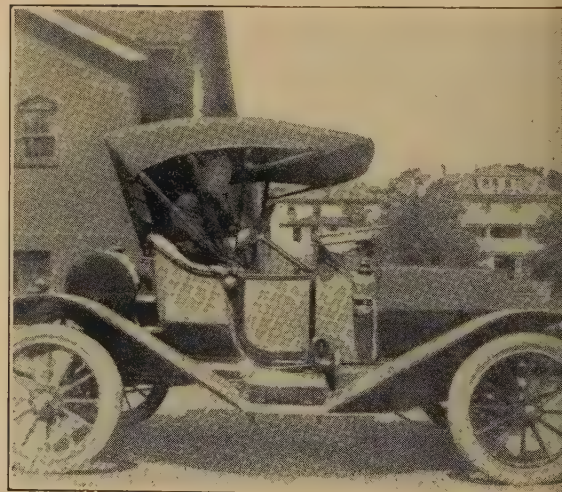


Starting Marvin Parish House. The first
spade of earth.

C. E. Perkins, A. P. Lohmann, George Car-
michael, Mrs. T. C. Atwater, Louise and Elsie
Seybold, Albert and Charles Lohmann, David
Atwater (with the spade).



The last word in automobiles, 1905.
Fred Wood Harry Wilson
The Rector Fred Work



The Rector's first automobile, 1911.

March 20, 1907, by Bishop Leonard

Walter D. Hunsicker	Mrs. Peter Willcock
Van R. Rudy	Glenara Fox
Harry B. Rutherford	B. Belle Smith
Warren H. Hackett	Helen L. Townsend
Rezin D. Westfall	Corinne D. Strobel
Wilson B. Smith	Harriet Chandler
Fred W. Kesler	Agnes Steeds
Leslie L. Bender	Marion C. Bunnell
Paul V. Bender	Ruth E. Bunnell
Albert Rentschler	Gertrude M. Smith
John Lienhard	Margaret Wilgus

✱

March 22, 1908, by Bishop Leonard

William B. Baldwin	Mrs. W. N. Fitch
A. Dennison Moss	Mrs. A. D. Moss
John S. Lowman	Mrs. John S. Lowman
Dr. T. K. Moore	Mrs. James G. Cass
William A. Spencer	Mrs. W. A. Spencer
Orrie E. Hoerger	Mrs. Louisa Rowe
W. Hugo Hall	Mrs. Rich Tomkinson
John A. Anderson	Mrs. Amanda Lodwick
Harry Vaile	Mrs. Charles Harris
Olive Woodin	Mrs. J. L. Cooper
Emma Enzenauer	Mrs. Duncan Reid
Ruth Billow	Mrs. C. P. Reddrop
Marion Tibbitts	Julia E. Morley
Clare V. Esgate	Goldie M. Moor

✱

January 18, 1909, by Bishop Leonard

Mrs. Fred W. Butler	Iza Bradley
Marie Bradley	

✱

April 21, 1909, by Bishop Leonard

George Himmelman	Mrs. Geo. Himmelman
Chas. Hawkins	Mrs. Chas. Hawkins
Frank L. Smith	Mrs. Frank L. Smith
I. E. Dewis	Mrs. I. E. Dewis
Mrs. Avery Dewis	Mrs. C. B. Cushman
Mrs. G. C. Donaldson	Mrs. Fred'k Robinson
Mrs. H. L. Wilson	Mrs. J. F. Vance
Mrs. James Shaw	Jane Fowler
Mrs. A. F. Priest	Mrs. C. W. Parmelee
Mrs. James Rutherford	Wm. Cotterman
Wilbur Nye	Arthur Thompson
Mary Hall	Marie Inskeep
Elizabeth Himmelman	Ruth Morris
Ruth Schroeder	Katherine Wilson
Mabel Wilson	Florence Zeigler
Nellie Capron	Alice Diffendorfer
Edna Vance	Elda Boyd
Minnie Schmittel	George Lyder
Warner Hamlin	Karl Reherd
Paul Seybold	William Smith
Hindley Myers	James Shaw

✱

April 29, 1910, by Bishop Leonard

Frederick Grether	Emma Rosanau
Arthur Connolly	Margaret Seybold
George Cocanower	Hesper Buckingham
Harry Blackburn	Olive Smith
J. D. Hotchkiss	Pauline Myers
C. F. Conner	Katherine Thompson
F. C. Viereck	Sophie Long
Arthur Doyle	Mrs. Frederick Grether
Paul Collette	Mrs. Arthur Connolly
Mrs. Wm. Hoskin	Mrs. George Cocanower
Isabel Finney	Mrs. F. H. Lyder

Mrs. F. W. Nye
Mrs. Robert Miller
Mrs. L. E. Smith
Mrs. V. J. Strobel
Mrs. C. M. Humphrey
Mrs. Thos. Tomkinson
Eva Kyte

Gertrude Humphrey
Mildred Crisick
Florence Cahoon
Dorothy Tibbitts
Susan Clark
Madge Lodwick
Reasel Ordway

✱

September 26, 1910, by Bishop Leonard

Charles Thomas Hull

✱

July 7, 1911, by Bishop Leonard

Alfred B. Hall	Mrs. H. B. McDonald
Harold W. French	Violet Brooks
Leroy Tomkinson	Ruth Cooper

✱

May 19, 1912, by Bishop Leonard

Frank B. Burch	Mrs. Frank B. Burch
Walter K. Barnes	Mrs. Walter K. Barnes
Raymond Beck	Mrs. Raymond Beck
Claude M. Baxter	Mrs. Claude M. Baxter
Howard Wright	Mrs. Howard Wright
Robert W. Swan	Mrs. Dow W. Harter
Carl S. Dawley	Mrs. H. W. Harrington
Howard H. Bryant	Vera Harrington
Alden W. Wilcox	Mabel M. Parthe
Clarence H. Mandigo	Edith Crapper
John Richards	Ella M. Diehm
Henry L. Dodson	Jennie K. Eagan
Clarence Glass	Mrs. S. J. Cole
Paul E. Billow	Helen Sutton
Arthur N. Billow	Lillian Richards
Ray C. Dutt	Ruth G. Crane
Lillian M. Hartz	Edith M. Saalfeld
Marion A. Harrington	Caroline Goodwin
Frances E. Harrington	Gladys Goodwin
Dorothy C. Sabin	Beatrice Nye
Harriet Doyle	Alma Betzler

✱

May 11, 1913, by Bishop Leonard

Crannell Morgan	Mrs. Crannell Morgan
Paul M. Held	Mrs. Paul M. Held
Fred W. Sweet	Mrs. Fred W. Sweet
A. Wesley Hawkins	Mrs. A. Wesley Hawkins
George N. Hawkins	Mrs. George N. Hawkins
Raymond W. Ferris	Mrs. Raymond W. Ferris
Harry F. McGill	Mrs. Harry F. McGill
Norman G. Nelson	Mrs. Norman G. Nelson
Willard F. Burr	Mrs. Willard F. Burr
Edward S. Bunnell	Mrs. Clyde F. Thompson
Thomas Lussen	Mrs. Eleanor Van Hyning
Wm. Garnett Nichols	Mrs. Paul W. Litchfield
Herbert J. Long	Mrs. David Wilcox
James W. Jordon	Mrs. C. S. Hiddleston
Wilbur Bunnell	Mrs. Katherine Bruot
Frederick Cady	Esther Means
Louis A. Turner	Hazel Cole
William Rentschler	Helen Jackson
Russell Blackie	Harry James McGill

✱

May 6, 1914, by Bishop Leonard

Dr. J. W. Vance	Mrs. J. W. Vance
James A. Braden	Mrs. James A. Braden
Ira E. Myers	Mrs. Ira E. Myers
Frank M. Whitner	Mrs. Frank M. Whitner
Robert A. Myers	Mrs. Robert A. Myers
O. P. Eichelberger	Mrs. O. P. Eichelberger
H. Q. Tennant	Mrs. H. Q. Tennant
G. V. Schweinfurth	Mrs. G. V. Schweinfurth
W. Curtice Lantz	Mrs. Margaret Einstein
David R. Evans	Mrs. H. A. Bauman
George Burgy	Mrs. E. E. Laskaris

James Wade
George Beebe
Howard Beebe
Herbert Holcomb
Edward Thompson
Edward B. Givler
Marjorie Burch
Katherine Bennett
Dorothy Maley
Ida Cartlidge
Horace Paddington
T. R. Ridley
A. J. Cartwright
J. H. Kittridge
James Higgenbottom
Albert Carmen
Edwin H. Armstrong
Emmet Dodge
Robert Hackett
Clayton Spencer
Hurlburt Kohler

Mrs. Nellie Hoover
Mrs. H. L. Wilson
Mrs. Watkin Jones
Mrs. D. A. Smith
Mrs. Amelia Capron
Mrs. Lottie Dietz
Mrs. R. W. Harrington
Mrs. F. J. Palmer
Mrs. Phoebe Smith
Dorothy Corwin
Evelyn Holston
Anna Lukesh
Helen Gray
Florence Conklin
Dorothy Braden
Edna Mairet
Marion Virtue
Helen Wade
Gladys Trago
Margaret Beebe
Marjorie Routh



July 30, 1914, by Bishop Leonard

Newton S. Noble
Frank Hall
Ella Galloway
Lora P. Jones

Mrs. Newton S. Noble
Mrs. Mary Gray
Bertha A. Lussen
Ethel Appleman



March 24, 1915, by Bishop DuMoulin

Harry E. Address
Fred M. Harpham
Albert G. Partridge
Mark Murdock
Chas. B. Akers
Andrew Auble
Howard J. Adams
Arthur W. Durr
Allen B. Merrill
Dr. L. E. Brown
Rowland E. Cartlidge
James Cartlidge
Fred B. Dodge
Fredrick J. Palmer
Geo. Walter Clemmer
Dr. F. H. Lyder
Harry A. Willard
Edwin J. Wright
John Metzger
Allen T. Smith
Chas. Richardson
Robert Gulick
Laurence Patton
Clifton Briggs
Earl S. Clark
Paul R. Walker

Mrs. H. E. Address
Mrs. F. M. Harpham
Mrs. A. G. Partridge
Mrs. Mark Murdock
Mrs. C. B. Akers
Mrs. Andrew Auble
Mrs. H. J. Adams
Mrs. A. W. Durr
Mrs. A. B. Merrill
Mrs. L. E. Brown
Mrs. C. M. Sears
Mrs. T. E. Barry
Mrs. J. C. Howard
Mrs. A. C. Buffington
Mrs. H. O. Cranmer
Mrs. C. R. Stipes
Helen Hinderman
Bessie D. Wilford
Dorothy Morris
Thelma Lewis
Elizabeth Clemenger
Wilda B. Ruth
Marie Schwindling
Matilda Schwindling
Eleanor Wark



November 16, 1915, by Bishop Leonard

E. A. Oviatt



December 7, 1915, by Bishop Leonard

Mrs. Rebecca F. Carey



April 10, 1916, by Bishop DuMoulin

John H. Dellenberger, Jr.
Walter Johnston

Dr. Theodore W. Harkins
William J. Slater

Edward R. Bowers
Wilbert G. Wise
George A. Steen
William E. Simpson
Harry T. Grow
Carl H. West
Herman J. Meyer
Dr. Robert H. Smith
Ralph McPeake
William H. Price, Jr.
Marion R. Street
William James
Howard H. Simpson
William C. Simpson
Walter Steeds
Thomas A. Steeds
Marion Wm. Mitchell
Robert Emerson Grow
Henry D. Post
David Thomas Atwater
James Fitch
Willard Melvin
Frederick Geis
Harold Reddrop
Cleeve Reddrop
Mabel Vaile

Zeno L. Griner
John F. Suppes
Mrs. J. H. Dellenberger
Mrs. Walter Johnston
Mrs. Edward R. Bowers
Mrs. Wilbert G. Wise
Mrs. T. W. Harkins
Mrs. W. J. Slater
Mrs. Z. L. Griner
Mrs. J. F. Suppes
Mrs. George A. Steen
Mrs. William E. Simpson
Mrs. Harry T. Grow
Mrs. Carl H. West
Mrs. H. J. Meyer
Mrs. R. H. Smith
Mrs. Raymond E. Sawyer
Mrs. Sara O. Nathans
Mrs. Arthur Cass
Mrs. R. G. Kreidler
Freda Slater
Kathryn Harkins
Rhea Smith
Alberta Bye
Ruth Vaile



March 30, 1917, by Bishop DuMoulin

Guy E. Norwood
Benjamin P. Tinker
C. Leslie Harper
Frank S. Carpenter
Frederick C. Wettach
George E. Clarke
George F. Krumroy
James D. Chandler
Ross O. Tingley
John D. Hall
Stanley H. Austin
Earl A. Zeisloft
Bruce E. McAdoo
Dr. A. C. Buffington
Harry P. Morgan
William H. Davis
Benford F. Lemmon
Charles E. Taylor
Edward Walker
John Griffith
Arthur C. Young
Rowan R. White
Arthur E. Crapper
John L. Stauffer
R. A. Grower
Perry Spencer
Jackson Spencer
Springer D. Simpson
Herbert W. Maxson
Harry Wozzley
Herbert L. Cooper
Franklin A. Wade
Frank P. Tibbitts
Wesley E. Hawkins
Reginald D. Wells
Paul E. Werner
Churchill H. Bacon
James Fraser
Robert G. Norwood
Jack J. Zimmerman
Frank H. Smith
Fred V. Smith

Mrs. Guy E. Norwood
Mrs. Benjamin P. Tinker
Mrs. C. Leslie Harper
Mrs. Frank S. Carpenter
Mrs. Frederick C. Wettach
Mrs. George E. Clarke
Mrs. George F. Krumroy
Mrs. James D. Chandler
Mrs. Ross O. Tingley
Mrs. John D. Hall
Mrs. Stanley H. Austin
Mrs. Warren F. Selby
Mrs. Pearl S. Greif
Mrs. Elizabeth S. Easton
Mrs. James A. Boyd
Mrs. William M. Mettler
Mrs. Rea A. Becker
Mrs. Wilbur K. Treat
Mrs. William B. Beck
Mrs. John Clemmer
Mrs. Hindley R. Myers
Mrs. Eugene D. Rogers
Mrs. Curtis E. Wilcox
Mrs. Richard F. Booth
Mrs. Herbert G. Patterson
Mrs. David Wozzley
Mrs. M. E. Button
Mrs. Rae Hower
Gertrude Wanamaker
Margaret Wozzley
Golda Loy
Cecile Martens
Dorothy Crane
Katherine Hall
Portia Kempel
Elizabeth Kreidler
Grace Lee
Betty Brown
Lucy Werner
Florence Wozzley
Robert E. L. Cummins

March 22, 1918, by Bishop DuMoulin

Charles R. Morgan	Irvin J. Hartz
William A. Edwards	Dr. E. E. Branch
C. H. Cornish	Mrs. Irvin J. Hartz
C. W. Simpson	Mrs. E. E. Branch
J. G. Swain	Mrs. C. H. Cornish
Harold D. Reichard	Helen Simpson
J. E. Womersley	Mrs. B. L. Crocker
Frank McKenzie	Mrs. Elizabeth Davis
Fred A. Grimm	Mrs. A. E. Allen
Lloyd E. Mentzer	Mrs. Calvin Stowell
Buford G. Carroll	Mrs. E. C. Zimmerman
Allison Hunt	Mrs. S. J. Wade
Fred Binks	Mrs. A. L. Mottinger
Berenice Hoffman	Neva Mottinger
Agnes Duff	Verna Mottinger
Geraldine Geis	Lenore Fergozone
Melba Harvey	Gertrude Haldy
Mrs. Charles R. Morgan	Ethel Wagner
Mrs. William A. Edwards	Elsie K. Mulligan



May 28, 1919, by Bishop DuMoulin

II. Albert LeMay	Mrs. H. Albert LeMay
Ora V. Miller	Mrs. Ora V. Miller
A. L. Mottinger	Mrs. R. Tomkinson
John E. Miller	Mrs. C. W. Simpson
H. P. Mackey	Mrs. C. N. Gates
F. Orrin Dalrymple	Mrs. J. P. Frisby
Foster Branch	Mrs. T. W. Parry
Wallace Mann	Mrs. T. S. Malson
Robert Pearce	Mrs. C. M. Mann
Alexander Smith	Lucille Winder
Eugene Sturdevant	Eleanor Schmidt
Thomas Bennett	Geraldine Mann
Charles Taylor	Vyla Hudson
Albert Werner	Nora Wilson
Edith Vance	Dorothea Schmidt
Grace Lohmann	Marguerite Schmidt
Virginia Andress	Beatrice Kneale
Elizabeth Milar	Alice Smith
Gertrude Anderson	Kathleen Kneale
Charlotte Hawkins	Margaret Spencer
Eleanor Taylor	Katherine Kim
Rosemary Burch	Marguerite Clemenger
Ruth Doyle	Florence Wigley
Helen Hough	Phyllis Billings
Betty Easton	Alice Deitz
Jeanette Wright	Henrietta Renninger



March 31, 1920, by Bishop DuMoulin

W. J. Kirk	Mrs. W. J. Kirk
C. W. Sigrist	Mrs. C. W. Sigrist
Herman Kleene	Mrs. Herman Kleene
William Boulton	Mrs. William Boulton
Paul Higginbotham	Mrs. Dorothy Wilson
Odus Ozley	Ruth J. Pierce
Alfred H. Holden	Mina B. Reinke
P. W. Veitch	Frances Schwindling
Clyde Hoffman	Mrs. Charles Richardson
Thomas Clements	Margaret Parthe
Robert Clements	Ellen Paige
Percy Walker	Maude Jewell
Ward Lake	Eleanor Lowman
Emmet Brown	Harriet Lowman
Webster Brown	Elizabeth Moss
Howard Taylor	Naomi Taylor
Harry LePan	Frances Swan
Ruth McPeake	Mary Bowman

Class of May 27, 1920

Charles P. Gregory	Mrs. Charles P. Gregory
Paul Whitmore	Mrs. H. R. Conn
Clement Mason	Mrs. W. E. Palmer
Kathryn Palmer	Lillian Pabst

March 15, 1921, by Bishop DuMoulin

Clark Mack	Mrs. Clark Mack
C. R. Smelser	Mrs. C. R. Smelser
G. E. Ferrell	Mrs. G. E. Ferrell
Atlee Wise	Mrs. Atlee Wise
W. H. Tether	Mrs. W. H. Tether
Harold Harpham	Mrs. Harold Harpham
S. D. Wonders	Mrs. S. D. Wonders
H. M. Eaton	Mrs. H. M. Eaton
P. W. Litchfield	Mrs. Arthur Billow
R. R. Miller	Mrs. R. R. Miller
Harold Whitmore	Mrs. Mayme Fergusson
A. S. Heatherington	Mrs. Clyde Evans
E. E. Neyland	Mrs. Clayton Hartig
H. Otis Aldous	Mrs. Clyde Perry
Kersey E. Bradley	Mrs. Sophie Lansinger
Theron McNary	Mrs. J. R. Silver
N. R. Smith	Mrs. Ferdinand Bonstedt
Mrs. F. F. Myers	Mrs. Emil Gammeter
Eugene Smelser	Margaret Allen
John Paige	Katherine Litchfield
William Perry	Marion Blaker
Paul White	Marjorie Taylor
David Fergusson	Edith Fraser
Lawrence MacCracken	Helen Lake
William Parry	Marion Brown
Charles B. Akers, Jr.	Adelaide Eaton
Sidney Walker	Inga Lansinger
Bonsal Ash	Winifred Wells
Sebastian Braddick	Ruth Mason
Murray Cott	Margaret Fergusson
William Cott	Lucia Merrill
Edward Malone	Katherine Thompson
John Clements	Stella Graham
Robert Farr	Charles Wells
Charles Morgan	Frederick Eaton
Charles Coup	William Brown
Robert Fitch	Howard Lansinger



January 10, 1922, by Bishop DuMoulin

Louise M. Harpham



April 4, 1922, by Bishop DuMoulin

L. S. Dudley	Mrs. L. S. Dudley
A. S. Barnhart	Mrs. A. S. Barnhart
George N. Blair	Mrs. George N. Blair
Charles R. Smith	Mrs. Charles R. Smith
R. C. Betteridge	Mrs. R. C. Betteridge
Ralph S. Leonard	Mrs. Ralph S. Leonard
J. F. Lasseter	Mrs. J. L. Grimes
Noble Gates	Mrs. E. H. Pritchard
George C. Rau	Mrs. Emma L. Alden
G. W. Schneider	Mrs. I. D. Allen
Russell Whitmore	Mrs. G. E. Hawley
George Harpham	Jeanette Hammel
John W. Vance, Jr.	Phyllis Blewett
Edwin Young	Vivian Pillmore
George Chalmers	Mary Moss
Robert Allen	Katherine Geis
John Thatcher	Isabel Tomkinson
John Derr	Martha Sturdevant
Thor White	Ruby Thomas-Moore
John Geis	Winifred Dodge
Madelyn Blackie	Ruth Tibbitts
Juliette Hoerger	Susan Bowman
Helen Harris	Frances Clark
Eva Dietz	Ruth Mitchell
Katharine Beckwith	Lillian Walker
Lucy Walker	

March 23, 1923, by Bishop DuMoulin

Mrs. Jane H. Brodhead	Marguerite Zahrt
Mrs. R. C. Edmunds	Marjorie McClure
Mrs. C. M. Cott	Mary Werner
Ethel Kennedy	Adelaide Austin
Lloyd Hammerbeck	Verena Pearce
Mary Atwater	Alma Betteridge
Mary Parry	Theo Bennett
Katherine Selby	Elizabeth Turner
Aidula Allen	Gordon Hedden
Violet Hay	George Campbell
Julia Kirn	Thomas Stevens



April 11, 1924, by Bishop DuMoulin

Edward F. Graham	Mrs. Edward F. Graham
Arthur D. Brennan	Mrs. Arthur D. Brennan
Carl D. Close	Mrs. Carl D. Close
Dr. William C. Geer	Mrs. William C. Geer
William McConnell	Mrs. William McConnell
Douglas W. Patton	Mrs. Douglas W. Patton
Kenneth E. Banks	Mrs. Kenneth E. Banks
L. Lynden Cope	Mrs. L. Lynden Cope
Ward C. Lake	Mrs. Ward C. Lake
Russell R. Fairbanks	Mrs. Russell R. Fairbanks
Herbert W. Mason	Mrs. Herbert W. Mason
Amos H. Englebeck	Mrs. C. E. McCormick
Adam F. Erdenberger	Mrs. W. A. Whitmore
Percy Renwick	Mrs. Helen B. Ash
W. Ralph Wallace	Mrs. Ralph E. Brennan
Murray W. Collie	Mrs. Robert Hackett
Chester E. Smith	Mrs. Warren Hackett
Roy Hurcomb	Mrs. George W. Perks
George Hawkins	Mary Stansfield
Raymond Bowman	Frances Hines
William Anderson	Dorothy O'Brien
Lawrence Cott	Hazel Austin
Louise Schaaf	Lucille Kittinger
Myrtle Tennant	Edith Litchfield
Jean Campbell	Madelaine Harkins
Geraldine Young	Jane Robertson
Marion Palmer	



March 29, 1925, by Bishop J. M. Francis

Fred A. Reinke	Mrs. Fred A. Reinke
Harry A. Brooker	Mrs. Harry A. Brooker
John C. Hoagwood	Mrs. John C. Hoagwood
Dr. I. L. Houghton	Mrs. I. L. Houghton
Dr. C. H. Jones	Mrs. C. H. Jones
Dr. C. R. Anderson	Mrs. Prudell Carl
Frank G. Morrison	Mrs. O. B. Wirgman

Leslie E. King
Lawrence Beem
Glenn Reinke
Ralph Ferguson
John Adams
Cyril Woolcock
Betty Looker
Nancy Coup
Helen Trafford
Anita Boardman
Ruth Carey
Dorothy Tranter
Mary McCready
William Carpenter
Phillip Burgy
McCurdy Eaton
Edwin Ferris
Jack Frisby
William Boardman

Mrs. C. E. Kittinger
Mrs. L. I. Thomas
Mrs. W. B. Wolff
Mrs. C. T. Harden
Joan Morgan
Virginia Eaton
Lillis Taylor
Elizabeth Perks
Marion Mitchella
Janice Jones
Edith Avery
Betty Kalmar
Helen Essa
Walter Dale
Charles Harris
Edward Stebbins
William Keller
Frank Avery
Fred Lansing



March 25, 1926, by Bishop Rogers

Lawrence A. Watts	Mrs. Lawrence A. Watts
Clifford E. Barnes	Mrs. Clifford E. Barnes
William E. Hopkins	Mrs. William E. Hopkins
Coleman J. Harris	Mrs. Coleman J. Harris
Gustave W. Steinfeldt	Mrs. Gustave W. Steinfeldt
George W. Eisenhart	Mrs. George W. Eisenhart
Wilford Holcomb	Mrs. H. H. Satterfield
Fred C. Dalton	Mrs. Clarence E. Darling
John J. Peck	Ethelyn E. Darling
George Albert Currie	Mrs. Annie May Curbishley
David J. L. Thompson	Mrs. Eugene K. Sheffield
William Scott	Anna Carey
Alice Mary Currie	Alice Hull
Ruth Swan	Elizabeth Blake
Betty Watters Holliday	Martha M. Brooker
Elizabeth Brown	Elizabeth Anne Butler
Anne Gellatley	Helen Louise Rockwell
Kitty Jane Longsdorf	Jane Nye
Marjorie Sears	Eva Lou Schmock
Geraldine E. Lansing	Louise Swinehart



June 23, 1926, by Bishop Rogers

William F. Pfeiffer	Mrs. William F. Pfeiffer
Frederick M. Moyer	Mrs. Gertrude R. Harpham
Enos Baker	Mrs. John Hews
William Kneale	Mrs. Kenneth Wolcott
William Harpham	Mrs. H. A. Hoffman
Louise Grant	Mrs. Helen Bethel
Mrs. Clara Fink	

STATISTICS 1897 - 1926

During the twenty-nine years in which we have worked together, by the un-failing aid of my associates on the staff, and by the faithful co-operation of the people, we have had in the parish a total of 1,010 baptisms, 1,063 confirmations and 443 marriages. The capital assets of the parish have increased from \$2,500 in 1897 to more than a quarter of a million in 1926, about equally divided between the value of our property and the value of our endowments.

(On January 1, 1928, the securities held in trust for the Endowment of the Parish and Parish House had a value of nearly \$200,000.)

THE BOOK
of
REMEMBRANCE

THE BOOK OF REMEMBRANCE

Containing the Names of Founders of
Endowments for

THE CHURCH OF OUR SAVIOUR
AKRON, OHIO

This first Book of Remembrance is not in the complete form in which it should subsequently appear. Sufficient time has not elapsed since the endowment method was inaugurated to justify the publication of a separate book. When such a long list of names is involved it is quite probable that errors have crept in. Such errors should at once be reported to the Rector of the parish, so that the records may be corrected before the Book of Remembrance is issued in its final form.

All individual endowments which have reached the sum of ten dollars are entitled to perpetual recognition. The names of the founders will appear in every Book of Remembrance.

A suggested form for the recognition of each participant, or for the record of memorials, is placed at the head of each section. In later issues of the Book of Remembrance all names may be printed in similar manner.

The endowments here recorded were mostly founded according to the A-A Method for the Cumulative Endowment of Churches, as outlined in the preceding pages. (See pages 24-25.)

The publication of this Book of Remembrance is in fulfilment of a personal promise made to the founders of endowments at the time of their enrollment. The Vestry formally adopted the A-A method and authorized this record. The record is of the date of September 30, 1926. The Memorial Roll has been corrected to January, 1928.

General Parish Endowments



The Grace T. Marvin Endowment

For the maintenance and work of the Richard P. Marvin Memorial Parish House.

Founded by Mrs. Grace T. Marvin, and increased by her sons, Alfred P. Lohmann and Carl A. Lohmann.



The James H. Andrews Endowment

For the religious, educational, charitable and social work of the Church of Our Saviour.

Founded in 1925 by Mr. James H. Andrews.



Endowments of One Hundred Dollars or More

*The Endowment of
Paul Weeks Litchfield
Vestryman of the
Church of Our Saviour
Endowment Founded 1924*



The following likewise are to be perpetually remembered as founders of Endowments:

James H. Andrews
Mrs. James H. Andrews
George P. Atwater
Mrs. George W. Clemmer
Mrs. Evelyn Atwater Cummins
Jeannette Hammel
Harry Witherell Fauver
Alfred P. Lohmann
Carl A. Lohmann
Laura Marian Musser

Endowments
Between Twenty-Five and One Hundred Dollars

The Endowment of
George W. Billow
Senior Warden of the Parish Since 1897
Endowment Founded 1924



The Endowment of
Mrs. Mercy A. Billow
(Mrs. George W. Billow)
Endowment Founded 1924



The following likewise are to be perpetually remembered as founders of Endowments:

Erick S. Anderson
Mrs. Erick S. Anderson
Charles B. Akers
Stanley H. Austin
Mrs. Stanley H. Austin
Barbara Suzanne Billow
James A. Braden
Mrs. E. S. Bunnell
Mrs. Amelia Cleveland
Samuel J. Cole
Mrs. S. J. Cole
Chester F. Conner
Edgar Hale Francis
Mrs. Mary V. Gammeter
Charles C. Goodrich
Mrs. Charles C. Goodrich
Alfred B. Hall

Clyde Hoffman
J. M. Laffer
Mrs. Robert E. Lee
Mrs. P. W. Litchfield
Katherine Litchfield
Edith Litchfield
Mrs. F. J. Palmer
A. G. Partridge
Mrs. A. G. Partridge
Mrs. Charles E. Perkins
Miss Frances Schwindling
Edwin C. Shaw
Mrs. Francis Seiberling
Alfred Stinton
Elmer C. Turner
Mrs. Elmer C. Turner

Endowments

Between Ten Dollars and Twenty-Five Dollars

Mrs. George P. Atwater
 David T. Atwater
 Mary F. Atwater
 Harry E. Address
 Mrs. H. E. Address
 Guffey H. Arters
 Bonsall Ash
 Mrs. Helen B. Ash
 Hazel R. Austin
 Stanley Austin, Jr.
 Adelaide Austin
 Lucy Beck
 Archie Billow
 Charles F. Billow
 Mrs. Chas. F. Billow
 Ruth K. Billow
 Patricia G. Billow
 Margery Billow
 Richard E. Billow
 James V. Blake
 Mrs. J. V. Blake
 Mrs. Susan M. Bowman
 Mrs. Jas. A. Braden
 Mrs. Jane H. Brodhead
 Mrs. Grace D. Bryant
 Wilbur J. Bunnell
 Frank B. Burch
 Mrs. F. B. Burch
 Mrs. Helen T. Burroughs
 Fred W. Butler
 Mrs. Marie C. Butler
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 Jean Campbell
 Henrietta Caswall
 Dr. Harold R. Conn.
 Prof. Wm. L. Davis
 Louis S. Dudley
 Mrs. Mabel W. Dudley
 Margaret W. Dudley
 Frances Esse

Gilmour Estes
 Dr. W. C. Geer
 Mrs. W. C. Geer
 Margery L. Geer
 Amelia H. Geer
 Mrs. Urma B. Grimes
 Mrs. W. H. Hackett
 Mrs. P. D. Hall
 Francis H. Hall
 Sally L. Handy
 Jean F. Harpham
 C. Leslie Harper
 Mrs. C. L. Harper
 Catherine G. Hall
 A. W. Hawkins
 Mrs. A. W. Hawkins
 Chas. Herberich
 Walter L. Johns
 Mrs. Ellen M. Johns
 Isabel Kennedy
 Ethel Kennedy
 Mrs. J. M. Laffer
 Ralph S. Leonard
 Mrs. R. S. Leonard
 Prof. E. P. Lillie
 John S. Lowman
 Mrs. J. S. Lowman
 Mrs. Paul B. Matlock
 Maud A. Maxson
 William M. Mettler
 Dr. Jean S. Millard
 Mrs. J. S. Millard
 Mrs. Crannell Morgan
 Joan Morgan
 A. D. Moss
 Mrs. A. D. Moss
 Neva Mottinger
 Mark Murdock
 Mrs. Mark Murdock
 Ira E. Myers
 Ellsworth Neyland

Mrs. Robert A. Noah
 Fred J. Palmer
 Margaret Parthe
 Albert F. Pearson
 Mrs. Wm. R. Pollard
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 Samuel B. Robertson
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 Samuel L. Savidge, Jr.
 Dorothea Schmidt
 Mrs. J. R. Silver, Jr.
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 Edward P. Werner
 Mrs. Clara M. Whitner
 Alden W. Wilcox
 Curtis E. Wilcox
 David E. Wilcox
 Mrs. D. E. Wilcox
 Carol W. Wilcox
 Wilbert C. Wise
 Wm. D. Zahrt
 Mrs. W. D. Zahrt
 L. Margurite Zahrt
 Kenton W. Zahrt
 Helen Gertrude Zahrt

The following persons have inaugurated their endowments by one or more gifts. Each endowment will be entitled to perpetual remembrance when it reaches the sum of ten dollars.

Howard J. Adams	Mrs. Vyla Billow	Alice Carey
Mrs. Howard J. Adams	Arthur Billow	Lucille V. Carey
Howard J. Adams, Jr.	Mrs. Bettie T. Billow	George Carle
Elizabeth J. Adams	Clara Billow	Mrs. George Carle
Mrs. Ella C. Adams	Elizabeth Blake	Frank S. Carpenter
John H. Adams	Mary Blake	Mrs. F. S. Carpenter
Mrs. I. C. Alden	Richard F. Booth	William E. Carpenter
Fred Allen	Mrs. R. F. Booth	Jerry E. Carpenter
Geo. L. Allison	Richard F. Booth, Jr.	Arthur E. Cass
Mrs. Geo. L. Allison	R. R. Bowman	Mrs. Minnie Cass
Selden W. Anderson	Mrs. R. R. Bowman	Mrs. Robert Caswall
Mrs. Florence G. Anderson	Mary Bowman	Richard W. Child
Gertrude Anderson	Susan Bowman	Mrs. J. W. W. Clark
William I. Anderson	Raymond Bowman	Margurite S. Clemenger
John Anderson	Louise Bowman	Virginia Cohn
Dr. C. R. Anderson	Mrs. Marian Boylan	Jeannette Cole
Mrs. C. R. Anderson	Mrs. Nora I. Brennan	Mrs. Marjorie B. Crouse
Virginia Andress	W. E. Bridgers	Murray W. Collie
Mrs. Jessie E. Apple	Mrs. W. E. Bridgers	Mrs. Margaret I. Collie
H. L. Arbuckle	Beverly C. Bridgers	Mrs. Mary E. Coney
Mrs. H. L. Arbuckle	Augusta Brinkerhoff	Mrs. Harold R. Conn
George D. Arnold	Harry A. Brooker	Charles M. Cott
Andrew Auble	Mrs. Forrest J. Brooker	Mrs. C. M. Cott
Mrs. Leila Auble	Robert M. Brooker	Lawrence K. Cott
Louise Auble	Martha M. Brooker	Murray Cott
Willis F. Avery	Louise Brown	William Cott
Mrs. Annice H. Avery	Dr. L. E. Brown	Samuel R. Coup
Mary E. Avery	Mrs. L. E. Brown	Mrs. S. R. Coup
Frank W. Avery	Elizabeth Brown	George Currie
Edythe C. Avery	Emmett Brown	Mrs. George Currie
Gara B. Baker	Webster Brown	C. E. Darling
W. B. Baldwin	Richard W. Brouse, Jr.	Mrs. C. E. Darling
Mrs. W. B. Baldwin	Edward G. Brouse	Ethelyn E. Darling
Helen Baldwin	Howard H. Bryant	Mrs. Willard Dickerson
Martin Baldwin	Harry O. Buckley	Mrs. Lottie Dietz
Neal Baldwin	Mrs. Harry O. Buckley	V. H. Dingman
James Baldwin	Robert Buckley	Mrs. V. H. Dingman
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Mrs. Walter K. Barnes	Rosemary Burch	McCurdy Eaton
Walter K. Barnes, Jr.	George H. Burgy	Miss T. Eichholtz
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Mrs. H. A. Bauman	George Philip Burgy	Mrs. A. H. Englebeck
Caroline V. Bauman	Marcene E. Burgy	Alice J. Englebeck
Harry H. Bauman	Margery A. Burgy	Adam F. Erdenberger
Clement C. Bauman	Elizabeth A. Butler	Mrs. A. F. Erdenberger
Mrs. J. E. Beebe	Jean M. Butler	James Erdenberger
Margaret L. Beebe	Nancy L. Butler	Edgar Everhart, Jr.
Lawrence G. Beem	Mary S. Butler	Mrs. E. Everhart, Jr.
Mrs. L. G. Beem	William Bye	Ralph Ferguson
Nancy J. Beier	Anna Carey	Mrs. Bertha Ferguson
Barbara Ann Beier	Mrs. Florence Campbell	Mrs. David R. Ferguson
John R. Bennetts	George Campbell	Mrs. J. P. Frisby
Mrs. Helen H. Bethel	Fern Carey	Jack D. Frisby
Paul E. Billow	Ruth Carey	Noble Gates

Mrs. Noble Gates
 Clarence Geis
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 Mrs. Margaret T. Gooding
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 E. F. Graham
 Mrs. E. F. Graham
 Harold Gray
 Mrs. Harold Gray
 Mary Alice Gray
 Charles D. Gregory
 Mrs. C. D. Gregory
 Jean Gregory
 Marvin G. Grether
 Mrs. M. G. Grether
 John Griffith
 Mrs. John Griffith
 Mrs. Russell Gross
 Sam'l J. Hackett
 Mrs. S. J. Hackett
 Warren H. Hackett
 James Hackett
 Mrs. Helene E. Hall
 Bertha Hall
 Mrs. Grace Hallinan
 Dorothy Hallinan
 Dr. Theo. W. Harkins
 Mrs. Mabel Harkins
 Kathryn Harkins
 Madeline Harkins
 Fred M. Harpham
 Harold Harpham
 Mrs. Kathryn E. Harpham
 Thomas C. Harper
 Richard M. Harper
 Lucille M. Harris
 Mrs. Mina B. Harris
 Helen Harris
 Thomas Hay
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 A. L. Heatherington
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 John C. Hoagwood
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 Mrs. H. A. Hoffman
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 Katherine Kirn
 Mrs. Chas. E. Kittinger
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 Mrs. Laura E. Kunz
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 Mrs. Caroline McCormick
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 Ralph McPeake
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 Clyde B. MacDonald
 Mrs. Phyllis B. MacDonald
 James R. MacDonald
 Dr. Totten Malson
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 Mrs. E. A. Oviatt
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 David Partridge
 H. G. Patterson
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 Mrs. Elizabeth S. Patton
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 Anne Sabin
 H. F. Schmidt
 Mrs. H. F. Schmidt
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Mrs. S. H. Sears
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 Mrs. Louisa Seybold
 Mrs. E. C. Shaw
 Mrs. R. B. Shirk
 Mrs. J. W. Shuler
 J. R. Silver, Jr.
 Richard Silver
 Bruce Silver
 Springer Simpson
 Mrs. Springer Simpson
 William C. Simpson
 Mrs. H. W. Slabaugh
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 Frank L. Smith
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 Richard Woolcock
 Mrs. Richard Woolcock
 Enid Woolcock
 Cyril Woolcock
 Harry D. Woosley
 Mrs. H. D. Woosley
 Mrs. David Woosley
 E. H. Yetter
 Arthur C. Young
 Mrs. A. C. Young
 Geraldine Young
 Edwin C. Young

Designated Endowments

The income from a few of the endowments has been designated by the founders as follows:

The Louisa M. Rowe Memorial Endowment

The income is for the purchase of Prayer Books.



The Amos H. Englebeck Memorial Endowment

The income is to provide a Prayer Book for the Altar, and Prayer Books for the pews.



The Endowment of St. Mary's Guild

The income is to provide an Altar Service Book, to provide flowers for the Altar on the third Sunday in November, and to provide a bronze tablet to commemorate the work of St. Mary's Guild.



General Endowments

Several organizations have founded general endowments to perpetuate the name and service of groups of faithful workers in the parish.

The standing of these endowments on December 1, 1926, is as follows:

The Endowment of St. Mary's Guild	\$552.00
The Endowment of the Study Class	59.50
The Endowment of the Altar Guild	41.00
The Endowment of the Woman's Auxiliary	25.00
The Endowment of the Girls' Friendly Society	5.00
The Endowment of the Young Men's Club	5.00

These endowments may be increased by the Society as a whole, or by individual members thereof.

MEMORIAL ENDOWMENTS



Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

Memorial Endowments

The Roll of the Departed

To be held in perpetual remembrance in the Church of Our Saviour.



"May they rest in peace and may Light Perpetual shine upon them."



In Loving Memory of
Jessie Rutherford Alexander

(Mrs. Herbert O. Alexander)

Born October 30, 1881, Died January 12, 1908



Endowments have been founded in loving memory of:

J. Henry Adams	Mrs. Kenton Chickering
Mrs. Jessie R. Alexander	Park L. Carl
Madeline Auble	James F. Chapin
Thomas C. Atwater	Mrs. James F. Chapin
Capt. George Billow	Elsie Chapin
Mrs. Annette Billow	Mrs. J. W. W. Clark
Mrs. Martha S. Bixby	Dr. Arthur M. Cole
Thomas R. Bridge	Mrs. Lucy J. Cole
Mrs. Sarah I. Bridge	Mrs. Willa Whyte Conner
Mrs. Mary Buchanan	C. B. Cushman
Edward S. Bunnell	Marian V. Dellenberger
Aaron W. Burnett	Margaret Dilworth
Mary E. Burgy	Mrs. Augusta Eichholtz
David M. Carey	Amos H. Englebeck, Jr.
Mrs. Rebecca F. Carey	Ezra Fullerton
Richard E. Cass	Mrs. Mary R. Fullerton

Mrs. Elizabeth C. Francis
Mrs. Jennie L. Goble
Oliver C. Hackett
Mrs. Florence A. Harpham
Mrs. Cecil Johnson Harpham
Mrs. Mary Harris
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Katherine H. Johnson
Harry B. Jackson
Thomas Kyte
Mrs. Elizabeth Kyte
Wm. F. Lenhart
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Mrs. Harriet V. Looker
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Charles R. Morgan
Wm. A. Maxson
Mrs. Martha J. Maxson
Mrs. Harriet V. Mettler
Crannell Morgan
Webb Morgan
Mrs. Magdalen Murray
Jesse B. Merriman

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Charles E. Perkins
Mrs. Elmina Phillips
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Mrs. James Rutherford
Constant Southworth
Mary M. Selby
Mrs. Ida L. Simpson
Deborah W. Slabaugh
Ruth V. Stafford
Mrs. Sophie Clay Smith
Mrs. Mary A. Stevens
Braxton D. Talbot
Daniel W. Talbot
Rev. S. E. Thompson
Richard Tomkinson
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Mrs. Mabel P. Walker
Frank M. Whitner
Mrs. A. W. Wilcox
Maude S. Wilcox
Jane B. Wilcox
Mrs. Margurite C. Winter
Mrs. Marian S. Work
Edward S. Worthington
Mrs. Anne A. Worthington
Mrs. Katherine Zimmerly



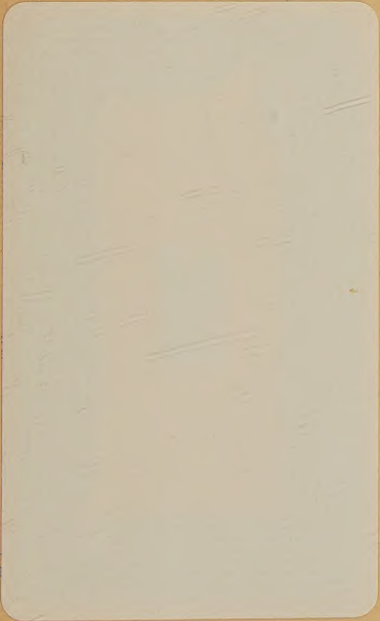
Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*



O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. *Amen.*



O God, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*



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